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Eighty-eighth Semi-annual
CONFERENCE

Of the Church of Jesus Christ
of Latter-day Saints



Held in the Tabernacle and Assembly
Hall, Salt Lake City, Utah, October
5th, 6th and 7th, 1917, with a Full
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EIGHTY-EIGHTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

FIRST DAY

The Eighty-eighth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Friday, October 5, 1917, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

Of the First Presidency: Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Heber J. Grant, Rudger Clawson, *, Hyrum M. Smith, George Albert Smith, *, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, and Stephen L. Richards; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, **, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart, **; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David

A. Smith; Assistant Historians, Andrew Jenson, and A. William Lund. There were also a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of Wards, and numerous other prominent men and women representing various quorums and organizations of the Church.

The following Presidents of Missions were in attendance: Walter P. Monson, Eastern States; Samuel O. Bennion, Central States; German E. Ellsworth, Northern States; Charles A. Callis, Southern States; John L. Herrick, Western States; Joseph E. Robinson, California; Benjamin Goddard, Bureau of Information, Temple Block.

President Joseph F. Smith called the congregation to order. The assembly filled the Great Tabernacle in every part, including the galleries and the choir stand.

The choir and congregation sang: "O say what is truth." The choir was composed of representatives from choirs in different parts of the Church.

Prayer by President Mark Austin of the Fremont stake of Zion.

A duet: "Hail to the brightness of Zion's glad morning," was sung by Marie Hedquist and Prof. Boshard, of Provo.

*Reed Smoot was absent in Washington; and George F. Richards, presiding over the European Mission.

**Brigham H. Roberts was present on Sunday, but not on Friday and Saturday, being on duty with the National Guard of Utah. Levi Edgar Young, detained by his duties in the University of Utah, was present at subsequent meetings.

PRESIDENT JOSEPH F. SMITH.

GREETING

I feel extremely grateful for the privilege of once more standing before such an audience as this assembled here at the opening session of our eighty-eighth semi-annual conference of the Church. I hope that I may have the Spirit of the Lord to assist me for a few moments to express my feelings and hopes, and my gratitude to the Lord for the inestimable privileges that we enjoy today. It is almost marvelous to me to look upon the vast sea of intelligent faces, beaming with joy and happiness, and with the consciousness of right, as I have the privilege of doing this morning in looking upon this vast congregation. I am sure that the Lord is well pleased with your presence here in honor of this semi-annual meeting of the Church of Jesus Christ of Latter-day Saints. I certainly feel very grateful for your presence, for it is an indication of the union of feeling and of heart pervading the Latter-day Saints, and the honor in which you hold the work in which we are engaged. It is an evidence that the Spirit of the Lord is with you, that the love of truth is in your hearts, that your faith in the gospel of Jesus Christ is not abated, and that you are here to honor your membership in the Church, and the positions which many of you hold as presiding officers over the various organizations of the Church. In this vast attendance at the opening session of this conference you have indicated your loyalty to the cause of Zion and your love for the work of the Lord, and your confidence in your brethren whom you have sustained, from time to time, as presiding officers in the Church, and I welcome you, one and all, in your presence here this morning, and I sincerely pray that the Spirit of God may descend upon us during this session, and throughout the succeeding sessions of the conference, until we shall finish the work we have in hand to do.

OUR HOPE OF SALVATION FOUNDED ON THE TRUTH

I desire to say to my brethren and sisters what I have often said, and which is still true, that the work of the Lord is progressing on the earth, and there is no power beneath the Celestial kingdom that can prevent its progress; for so the Almighty has decreed. I bear this testimony to you. I feel in every fiber of my soul that it is true; and, indeed, if it were not true—notwithstanding the hopes we have, notwithstanding the faith with which the Lord has blessed us, notwithstanding the prosperity that has attended us here in our labors in the valleys of these mountains, in harmony with the purposes of the Church of Jesus Christ of Latter-day Saints—if it were not true that the Almighty is at the helm, and has been at the helm from the beginning, and will continue to the end, our hopes and our anticipations for present and for future life would be in vain. This work is the power of God unto salvation, and nothing else will do, nothing else can compare with it. Even error, as it has been said by one, may become venerable with age, and may become popular by

the number of its votaries; but neither error nor the popularity of numbers will avail for the salvation and redemption and exaltation of the children of Almighty God.

Our hope of salvation must be founded upon the truth, the whole truth, and nothing but the truth, for we cannot build upon error and ascend into the courts of eternal truth and enjoy the glory and exaltation of the kingdom of our God. That cannot be done.

Then I bear testimony again to you, my brethren and sisters, that the foundation of the cause in which we are engaged is the gospel truth, and it is a glorious thing to know that so many—and yet so few in comparison to the vast aggregation of humanity—have learned the truth, learned the fact that the gospel of Jesus Christ is the power of God unto salvation, and that it must of necessity be the truth, for God has never devised error for the redemption of his children, nor for their blessing and exaltation. He has never given to the children of men falsehood and error to lead them back into his presence. The Almighty, in the beginning, never devised a plan for the redemption of his children that was not true, that was not efficacious, that would not be effectual in the accomplishment of his purpose to bring to pass the final exaltation into the kingdom and the enjoyment of his presence, of all his children who would obey his laws and keep his commandments.

THE INTEGRITY OF THE LEADERS OF THE CHURCH

I testify to you, as I know and feel that I live and move and have my being, that the Lord raised up the boy prophet, Joseph Smith, and endowed him with divine authority, and taught him those things which were necessary for him to know that he might have power to lay the foundation of God's Church and kingdom in the earth. Joseph Smith was true to the covenants that he made with the Lord, true to his mission, and the Lord enabled him to accomplish his work, even to the sealing of his testimony with his shed blood. His testimony is now, and has been, in force among the children of men as verily as the blood of Jesus Christ is in force and a binding testimony upon all the world, and it has been from the day it was shed until now, and will continue until the winding up scene.

I bear my testimony to you, my brethren and sisters, of the divinity of the mission and work that was accomplished by President Brigham Young and his associates in fleeing from the wrath that threatened in Illinois and Missouri and other places, into these peaceful vales, which was done by the will of heaven and by the guiding power of the Holy Spirit. President Young and the pioneers were enabled to lay the foundation of a commonwealth, the equal of which is scarcely to be found within the borders of our glorious land, and it was done, not by the wisdom of Brother Brigham, nor of Brother Heber C. Kimball, nor of any of their associates, grand men as they were, true servants of the living God as they were, faithful and true to their callings, grand as was their integrity to the cause of Zion—but back of them, behind them, above them and below, and all around them, was the power of God, leading and directing them.

and thus consummating his purposes through their instrumentality. We give the honor to our Father in heaven, and we also honor and bless the names of those great and good men whom the Lord chose to accomplish his purpose, and through whom he did accomplish his purpose without failure.

I bear my testimony to the integrity of John Taylor as one of the purest men I ever knew in my life, a man clean from head to foot, clean in body and clean in spirit, free from every vulgar thing, so common among the children of men. I know whereof I speak, for I was with him day and night, month after month, and year after year, and I bear my testimony of his integrity. He was a martyr with the Prophet Joseph Smith. He suffered more than death with Joseph and Hyrum, and the Lord preserved him and honored him by calling him to take charge of his work for a season in the earth, thus exalting him to that most glorious and most responsible position that any man could be called to occupy in the Church of Jesus Christ of Latter-day Saints.

I bear my testimony to the faithfulness of Wilford Woodruff, a man in whom there was no guile, a man honest to the core, a man susceptible to the impressions of the Spirit of the Lord, a man guided by inspiration in the performance of his duty, far more than by any gift of wisdom or of judgment that he himself possessed.

I bear my testimony to the work that was accomplished by President Lorenzo Snow, although it was brief, yet some of the things which were left for him to do were absolutely necessary in order to relieve his successor and others that may arise in time to come, from mistakes and errors that had crept in before.

As to the present administration of the gospel and of the work of the Lord I have nothing to say. Let the work speak for itself, let the people and the voice of the people of the Church of Jesus Christ of Latter-day Saints say what is being done by the Lord, let it not be said by me, nor by my counselors and my associates. The Lord forbid that I should ever imagine for one moment that we are of any great importance in this great work of the Lord. Others may be raised up, and the Lord can shape their minds, he can qualify them and can humble them, if need be, to fit them for the duties and responsibilities that may be required at their hands. I believe that Zion is prospering, and that so far as our spiritual life, our spiritual growth, and our faith are concerned, as well as our temporal condition, we are prosperous, and all is well in Zion today.

BENEFITS OF VISITS BY THE GENERAL AUTHORITIES

We made a short visit not long ago to some of our southern settlements. It is something that we should do oftener. I am conscious of it now, more so than I have been in times past. I am satisfied that the authorities of the Church should visit the people. It is not enough that the teachers in the wards should visit the Saints, and the stranger within our gates, and understate the work, or at least carry on the work of teaching the people the way of righteousness and of truth, and union, and love. That is not sufficient. It is not sufficient that the bishops should

visit the people of their wards and keep in touch with them and become acquainted with the people, and let the people know who is the father of the ward,—this is not enough. It is not quite sufficient that the presidencies of the stakes of Zion should visit the people, and should understand the necessities of those who dwell in their stakes, and be known of them. For it is also necessary that the Presidency of the Church, the Twelve Apostles, the Patriarchs, the Seven Presidents of Seventies, the Presiding Bishopric, in fact all the general authorities of the Church, should visit as far as possible, and see the people, and be seen of them. We want to keep in touch with and know one another. So far as I feel at present, I know of nothing that I would not like you to know concerning me. I want you to know what I am, what I am like, whether I am a man or not, whether I am trying to magnify my calling or not. I want you to look at me and know something of what I am doing; I want you to know me and I would like to know you. And so I can speak for my brethren. We have nothing that is not in common with the Latter-day Saints. We know nothing, and we will preach nothing to the people except that which the Lord God has revealed, and we advise and counsel those who are in authority, and whose duty and business it is to teach and preach the principles of the gospel to the world and to the Latter-day Saints, to confine their teachings and their instructions to the word of God that has been revealed. There is a great deal that has been revealed that has not yet been lived up to, I assure you. There is a great deal yet remaining to be learned. There is a great deal that is yet to be taught in the spirit of instruction, and there is a great deal that has been revealed through the Prophet Joseph and his associates that the people have not yet received in their hearts, and have not yet become converted to as they should. When we obey and are capable of observing the precepts of the gospel and the laws of God and the requirements of heaven, which have already been revealed, we will be far better off and nearer the goal of perfection in wisdom, knowledge and power than we are today. When that time comes, then there are other things still greater yet to be revealed to the people of God. Until we do our duty, however, in that which we have received, until we are faithful over the things that are now committed into our hands, until we will live our religion as we have it now, as the Lord has given it to us, to add commandments, to add light and intelligence to us over that which we have already received, which we have not yet fully obeyed, would be to add condemnation upon our heads. It is enough for us to live in the light of present inspiration and present revelation and for each individual member of the Church to keep the commandments of the Lord and labor in the Church as the Spirit may give him and her guidance in the performance of duty. Every soul of us is entitled to inspiration from God, to know what is our duty, and how we are to do it. We have not learned it yet, not all of us, but we are in a fair way to learn. The Lord is still patient; he is long-suffering; he is full of love and graciousness towards all, and we are doing a little better all the time. I believe we are a little more faithful in the performance of our duties than we have been in the past; yet there is great room for improvement.

IMPORTANT COMMANDMENTS TO BE KEPT

One of the important commandments of God is to honor the Sabbath day and keep it holy. Many of our people neglect that commandment; they don't do it, and many of us permit our children to go loose on the Sabbath day, instead of curtailing, teaching, and curbing them within the boundary of the gospel requirements. The law of God is that we shall love one another. If we could learn to do that, then amen to bishops' trials and bishops' courts, or, to the necessity of them. If we only loved one another so that we would do good to others as we would have them do unto us, there would be no bickering, contention, quarreling, strife, bitterness, or evil in the hearts of neighbor against neighbor, and all would be peace and happiness. If we loved God with all our hearts more than we love the world, our houses, our lands, our flocks, our herds, and our gold in the banks, I say, if we loved God with all our hearts and minds and strength, there would be no necessity for prisons, no necessity for courts of justice in the land. There would be no necessity for the occupation of lawyers and pettifoggers to dispute and contend over differences and disagreements among the people. All these things would be as things of the past, relegated to uselessness. Men would then know the truth, they would love it and would walk in its light which shines from the presence of the glorious Father, because then we would show that we love him and are willing to keep his commandments. We have much to learn, too, in relation to these things.

SIMPLE BUT VITAL TEACHINGS TO BE OBSERVED

The Lord has given us a little simple word, so simple that the weakest of all that are or could be called Saints, should be able to observe and obey it, and yet some of the very strongest of us do not do it, but neglect to keep it. We have much to learn yet, in that simple little Word of Wisdom that the Lord has given to his Saints for their health, vitality and strength, but not all of us observe it.

The Lord has given to us the law of tithing, by which we are to furnish, by our tithes and our offerings, the revenue necessary to carry the gospel to the world, to gather the Saints, and to gather the elders after their missions are completed, from their mission field, and build temples and conduct the work that is necessary to be performed in the temples for the living and for the dead. Not all of us observe that law, and yet, I am happy to say to you, that this year shows a very material increase in the fidelity of the Latter-day Saints in their observance of that law. Our tithes this year so far have been better than at any other time previously. That is a good indication, and yet it may be improved very materially.

A YOUNG MAN IN AN OLD BODY

Now, there are many other things, but I cannot tell them all to you. I begin to feel that I am getting to be an old man, or rather a young man

in an old body. I think I am just about as young as I ever was in my life in spirit. I love the truth today more than I ever did before in the world. I believe in it more firmly now than I ever did before, because I see it more clearly, I understand it better from day to day by the promptings and inspiration of the Spirit of the Lord that is vouchsafed to me; but my body gets tired, and I want to tell you, sometimes my poor old heart quivers considerably.

I feel admonished now to bless you, and I bless you in the name of the Lord Jesus Christ.

SOME HISTORICAL ITEMS

I have just a few little items that I would like to announce:

Since our last conference, the Tintic stake of Zion has been organized, being a part taken from the Nebo stake, with E. Frank Birch, president.

The following wards have been organized, an indication of what I have said to you that Zion is growing, increasing, progressing:

<i>Wards</i>	<i>Stakes</i>	<i>Wards</i>	<i>Stakes</i>
Davisville	Idaho	Owendale branch.....	Shelley
West Warren branch.	North Weber	Hazelton branch	Boise
Hunt	St. Johns	Acequia	Boise
Lovell West	Big Horn	Beaver branch	Bingham
Logan Ninth	Cache	Springfield branch	Blackfoot
Logan Tenth	Cache	Upalco	Duchesne
Aberdeen branch	Blackfoot	Arcadia	Duchesne
Gooding branch	Boise	Jordan	Salt Lake
Vernon	St. Johns		

The following bishops have passed away:

John I. Gledhill, Vermillion ward, Sevier stake; Benjamin Argyle, Spanish Fork, Second ward, Nebo stake; John Stevenson, Diamondville ward, Woodruff stake; Robert Heber Beesley, Sunset ward, North Davis stake; Franklin L. Gunnell, Wellsville ward, Hyrum stake.

The following brethren laboring in the mission field have passed away:

Elder Peter Okelberry of Hazel, Idaho, died in the California mission, at Santa Anna, on May 22, 1917, of hemorrhage of the brain; Elder Enoch Coleman Hunsaker, of Honeyville, Box Elder county, Utah, died September 27, in the Eastern States mission.

There are now existing 797 wards of the Church and 38 independent branches, 74 stakes and 21 missions.

RELIEF SOCIETY PENNY FUND

In addition to these little items, I desire to mention the fact that some little time ago a number of the sisters of the General Relief Society Board inaugurated the idea of asking for a penny subscription per week

or per month, as the case might be—I don't know exactly, but I think it was a penny a week—from the sisters of the Relief Society throughout the Church, a contribution to be used to assist in the erection of the two temples now under construction, one in Canada and one in the islands of the Pacific Ocean. In an almost incredibly short time this penny fund has accumulated a sum equal to twelve thousand seventy-four dollars and some cents. It has not been missed by any of the sisters, and it will just add about a little over \$6,000 apiece to the two temples, to help pay for the workmen. This principle of the penny fund was inaugurated first in the City of Nauvoo, at the time the temple at Nauvoo was under construction. The suggestion came from Mary Smith, the wife of Hyrum Smith, and was seconded by her sister, Mercy Rachel Thompson. Through the sanction and permission of Hyrum Smith and the Prophet and others, they inaugurated this penny fund. The invitation to contribute was extended to all the branches of the Church then known in the United States and in Great Britain, and I only need to add that all the cash that was necessary to pay for all the nails and the glass used in the temple at Nauvoo was furnished by this penny fund.

IMPORTANCE OF THE GREAT LATTER-DAY WORK

Now, the Lord bless you, and may the work of the Lord continue to grow in your hearts and in your love. There is not anything in the world, nor beneath the Celestial kingdom of God today that is of equal importance to this latter-day work that you are engaged in. Receive that from me as my testimony. It is not mine only; it is the testimony of the Lord, and his word that cannot and must not be broken, and will not fail, and, therefore, I repeat it unto you and admonish you, my brethren and sisters, in the name of Jesus Christ, to keep the commandments and observe the laws of God, for they are the greatest things on earth to us. Amen.

A solo, entitled, "Storm and Calm," was sung by Edna Godfrey.

PRESIDENT ANTHON H. LUND.

I am sure the testimony borne by our President this morning has touched every heart present, and he has given us the key-word for our acts and conduct of life, namely, to love God and one another, and show it by keeping the Lord's commandments, not neglecting those things that have been required of us. By following these instructions he said we will be blessed, and I bear testimony to this.

PROGRESS OF THE CHURCH, SPIRITUALLY AND TEMPORALLY

The Church, since last we met, has made much progress. The people in Zion have been blessed this year with bounteous harvests. The Lord has promised that he will remember those who pay their tithes

and offerings, and the President has testified to this being fulfilled in temporal blessings that the Saints have received, and still more in the spiritual blessings bestowed upon them.

On our trip south we enjoyed meeting the Saints and witnessing the spirit that they possessed and we were much gratified by seeing the love which they exhibited towards the President of the Church and his party. I believe also, as he said, that it would be good to do more of this visiting.

TEMPLES AND TEMPLE WORK

I would like to talk a little on the activities of the Church. You know the Presidency have the directing affairs as far as the Church in general is concerned. Temple building is going on. Our two temples, in Hawaii and Canada, are progressing towards completion. It will take some time yet before the Canada temple will be finished, but the Hawaiian temple is approaching its dedication very fast. Temple building is a characteristic of this dispensation, and this will not be at an end by building these two additional temples. We look forward to the time when the land of Zion will be covered with temples, so that the great work may go on, both for the living and for the dead. I am pleased to state to this congregation that the Saints are alive in this work. Our temple here in Salt Lake City is filled almost to overflowing. They are doing a splendid work in Logan, and in the other temples, showing that the people of God are anxious to go to the temples to receive their blessings. We want to encourage them in this work. We know the faith-promoting influence it has upon the living when they are performing this unselfish labor, coming, at great expense to many, to the temple to do work for their forefathers, and hence we commend their efforts in this matter. It is not that they expect any reward here, but their hearts are turned to their fathers, and they feel repaid for all that they are doing in coming to the temple, by getting spiritually refreshed, and their testimony strengthened.

BUILDING MEETING HOUSES AND ATTENDING MEETINGS

We are also continuing the work of building meeting houses. When the Lord has blessed the Saints with means, they ought to show their gratitude in performing the different duties required of them, and one of these is to build houses of worship to God, so that both old and young can go there and receive instructions and blessings, both by hearing those who speak and by renewing their covenants in partaking of the sacrament.

The President enjoined upon us to remember the Sabbath Day. We should all feel that it is our duty to attend meetings in the house of the Lord, to go there and listen to what is said, and with the rest enjoy the Spirit of God, and show this example to our children also, that they may look upon the Sabbath as a holy day that should be spent

in visiting the house of the Lord and in meditation on the things that pertain to godliness.

The Trustee-in-Trust has spent great sums of money to help our brethren to build meeting houses in different parts of Zion, also in the missions. He feels impressed with the necessity of doing this, and we are pleased that the Saints are responding so heartily in the matter of building good houses of worship.

THE CHURCH HISTORIAN'S OFFICE AND RECORD KEEPING

I am thankful that we have our new office quarters completed, and we would like you to come and see them. I am especially glad that we have had the Historian's office moved into a fire-proof building from the place where it has been so many years. I have often been anxious about the precious documents, letters and books that we have in the Historian's office. If we should have been unfortunate enough to have had a fire and to lose them we could never have restored the loss, and I am therefore happy now that we have these splendid collections of historical matters pertaining to the Church placed in a safe building. We would like you to visit that department also.

You may not know what we are doing in the Historian's office, and yet a great work has been performed there. Record-keeping was recommended by the Lord from the very beginning. On the 6th day of April, 1830, a revelation was given in which the Lord commanded that a record should be kept. We know the importance of records. When Lehi and his family left Jerusalem and through the commandment of the Lord were going to a strange country, he understood by the inspiration of the Lord how necessary it was to have with him the records of the laws and prophecies then extant, or at least a copy of them, and Nephi and his brethren were sent back to Jerusalem to obtain them. They found that Laban who had these records in his possession was not willing to give them up. They offered to give him great wealth which they had left in Jerusalem if he would give them the records that he possessed. Laban thirsted after their wealth, but was not willing to give them the records. Nephi at length obtained them and brought them back into the wilderness to Lehi, who was very much pleased. He knew that if they had not the records of the Lord's hand-dealings in the past it would be much harder for his descendants to continue in the faith and to retain the knowledge of God and what he desired his children to do. Because of the loss of the records afterwards, we find that the people dwindled in darkness, ignorance and unbelief. Now the object of keeping records is that the people may know the commandments of the Lord and what he has done in former ages and in this age as well.

THE CHURCH HISTORIANS

Oliver Cowdery was the first historian of the Church. Afterwards the Lord, in revelation, appointed John Whitmer as the historian. John

Whitmer was one of the eight witnesses of the Book of Mormon. He was very zealous in helping the prophet. In the later days of the translation of the Book of Mormon he acted as scribe, and afterwards he helped the prophet in preparing the revelations to be printed, and he went to Missouri for that purpose. He felt how important the work was that the Lord had commenced, and if he had only kept that spirit with him he would not have met the fate he did, that of being excommunicated from the Church. But love of worldly things took possession of him and he left the Church. But I want to say this to his credit, that though he left the Church and was angry at the brethren, yet he never denied the testimony which he subscribed to when the Book of Mormon was printed. Once when he was in company with a lot of Missourians, enemies of the Church, they brought up the question of the Book of Mormon. He boldly declared that he knew the contents of that book to be true, for he had seen the plates from which it was translated. And shortly before his death he testified to John C. Whitmer, a nephew of his, that he knew the book to be true. Still he died outside of the Church, but what he had seen he could not deny, and the fear of men did not cause him to waver in his testimony. And we can say the same of all the witnesses of the Book of Mormon. Several of them were not faithful to the end, yet they were always ready to bear testimony to the truth of that to which they had subscribed their names as witnesses.

John Whitmer was released to go to Missouri, in 1835, and we have Oliver Cowdery again as the Church historian, and in a short time afterwards George W. Robinson, John Corrill and Elias H'gbee became Church historians. In 1841 Robert B. Thompson was appointed Church historian, and he did faithful work in the office, but his life was cut short. He died ten months after his appointment. Brother James Sloan then took the place of historian, but he was called to go to Scotland, and Willard Richards became the General Recorder of the Church, in 1843; and in 1845 he became both the historian and general recorder, and kept this position until his death, in 1854. George A. Smith then became the General Church Historian and General Church Recorder, and ably conducted the affairs of these offices during a longer period of time than any other incumbent up to that time or since. In 1871, owing to his duties as one of the counselors of President Young and the Trustee of the Church, he was released from his position as Historian and Albert Carrington took his place. Three years afterwards Orson Pratt became the Historian, and kept the office until his death in 1881, after which Brother Wilford Woodruff was sustained as Church Historian until 1889, when he was chosen President of the Church. Franklin D. Richards then became the Church Historian and remained in that position until his death, which occurred December 6, 1899. The double office of historian and general Church recorder was first bestowed upon Willard Richards, and the double office has been kept ever since by the one that has been sustained as historian. There have been several brethren sustained as assistant historians in the Church. The first one was

Wilford Woodruff; others were Albert Carrington, Franklin D. Richards, John Jacques, Amos Milton Musser, Charles W. Penrose, Andrew Jenson, Brigham H. Roberts, Orson F. Whitney, Joseph F. Smith, Jr., and A. William Lund. President Joseph F. Smith also devoted much time in the Historian's office and did a splendid work.

THE WORK OF THE HISTORIAN'S OFFICE

Now, as to the work that has been done in the office. We have seven hundred manuscript books that contain a great deal of historical matter that has been collected during these many years. In fact you can find something for every day in the years that have passed. They are chronologically inserted, in an elastic binding, so when we find more historical material it can be inserted without having to add other volumes, and information can be quickly found when we know about the time the event took place. The indexes of persons and events are very extensive also, enabling us to answer without difficulty inquiries made in regard to Church affairs in the stakes, wards and missions.

Brother Roberts edited the history of the Prophet Joseph Smith, or, as it is called, the *History of the Church*. It was written by the Prophet, or under his direction, day by day, and Brother Roberts added elucidating notes as well as a very interesting introduction to each volume, setting forth the main things treated of in the volume. I would advise the Latter-day Saints to obtain these books, as they are of great value, and are sold at cost in order to give all an opportunity to obtain them.

Brother Roberts has also written a history of the Church which has been published in an eastern magazine, *The Americana*, which brings the history nearly up to our time. It has been an immense labor, and I hope that the Church will some time be enabled to publish it so that all can enjoy the contents of this work.

Brother Andrew Jenson has also written a good many things of great value, and is continually giving his mind to the work of collating and collecting data and facts concerning Church history. When he finds a new fact or a new date that he didn't know before, he feels as happy as the placer miner who finds a nugget of gold in the first pan that he washes out, and it is no wonder that Brother Jenson estimates the value of the Historian's office at a million dollars! It is indeed a valuable collection, which cannot be estimated in dollars and cents. Brother Jenson has charge of the department of recording events of the nineteenth century, and hopes to finish that task. Joseph F. Smith, Jr., has charge of the department recording the events for the twentieth century, and the assistants in each of these departments are busily engaged in collecting, arranging and indexing historical facts.

The history of the missions, of the stakes and of the wards is attended to, and you who want a history printed of your ward or city will not be able to make it complete unless you apply to the Historian's office, and you need not pay out big sums of money, as some have done,

to get histories written of their cities, which after all are not complete and not entirely correct. We are trying to prove every date that we give. I want to say concerning *Jenson's Chronology*, a work that has cost immense labor, that we would like to see the Saints buy these books. We have a large supply on hand, that belongs to the Historian's office, and the book should be useful in every family. If it cannot be bought by every family, I think that every association throughout Zion ought to have one for reference.

But I am taking too much time. I want to bear my testimony to the truth of the gospel. I can say yes and amen to the testimonies borne by our President. Joseph Smith was sent of God to establish his work, and the gospel that we believe in is the gospel of salvation. Let no one shake your faith in it, but be steadfast, brethren and sisters, that you may obtain the blessings that the gospel promises. And may God bless you all. Amen.

PRESIDENT HEBER J. GRANT.

I rejoice exceedingly in once more having the opportunity of meeting with the Latter-day Saints in general conference. I have never been present at any of the conferences, during the past thirty-five years, but what I have rejoiced exceedingly in the teachings of the servants of the Lord; and I have been fed, as you no doubt have today, the bread of life by what we have heard.

INTEGRITY OF THE LEADERS OF THE CHURCH

I endorse every word that has been spoken regarding the divinity of the mission of the men who have presided over this Church. President Smith stated that he had nothing to say regarding the present administration, but appealed to the people for their verdict. It has fallen to my lot to labor now for thirty-five years, lacking a few days, with the Presidency and the Council of the Twelve Apostles, and I can bear witness that I know, as I know that I live, that during all this time the inspiration of Almighty God has attended all of the men who have occupied the positions in the Presidency of this Church. I bear witness that at no time within my knowledge has any President of the Church had more of the inspiration of Almighty God, and more of the love of his associates in the Presidency and of members of the Council of the Twelve, than has President Joseph F. Smith. I bear witness to you that each and every man chosen to occupy a position in the Council of the Twelve during the presidency of Joseph F. Smith has been chosen by the inspiration of Almighty God. I bear witness to you that from my knowledge in visiting among the people that there is a love and a faith and a determination to serve God existing today, the equal of any period during the past thirty-five years.

I rejoice beyond expression in a knowledge that God lives, that

Jesus is the Christ, the Savior of the world, the Redeemer of mankind; that he has spoken from the heavens; that he has established upon the earth the plan of life and salvation, his gospel. I rejoice in knowing for myself that all the men who have succeeded Joseph Smith the Prophet, who stands at the head of this last dispensation, have possessed the inspiration of the office which they have held, and that they have in very deed been men of God, inspired of him.

I rejoice in knowing that all the Latter-day Saints with whom I have come in contact for thirty-five years, who have been tithe-payers, who have been observers of the Word of Wisdom, who have attended their fast and sacrament meetings, who have attended to their prayers and have supplicated God for the guidance of his Spirit, have just as an abiding testimony and as firm a knowledge and conviction of the divinity of this work, and of the inspiration which has attended the men who have presided over it, as I possess.

GIFTS AND GRACES ENJOYED BY THE SAINTS

I rejoice in the fact that each Latter-day Saint who has embraced the Gospel of Jesus Christ, and who has kept the commandments of God, day by day, year by year, has grown, as our President says that he has grown, in a knowledge of the truth, in a testimony of it, and in a love for it. I know that there are no gifts, no graces, no authority, which were possessed in the days of the Savior by his apostles which are not possessed today by the people of God. I know that the gift of tongues and the interpretation thereof exist in this Church of Christ. I know that the healing power of Almighty God is in this Church. I know that but for the healing power of God it would not be my privilege to stand here before you today. I know that there are living monuments of the healing power of God among this people. If we had a record of all the wonderful blessings of the Lord which have come through the Priesthood since the establishment of the Church upon the earth, it would be a record far larger than the New Testament. I know that those who go out to proclaim this gospel, who keep themselves sweet, clean and pure before God, who keep their bodies and their minds in such a shape of purity that they are entitled to the revelations of the Spirit of God, I know that they do receive the revelations of the Spirit.

THE STABILITY AND FAITH OF OUR MISSIONARIES

Men have proclaimed this gospel now for eighty long years, and during that period, although the world say we are mistaken, although they say Joseph Smith was a false prophet, the Book of Mormon is not true, and claim that the revelations in the Doctrine and Covenants are not revelations of God, yet in eighty long years men have gone out to proclaim this gospel, and have come home to testify to you that God has given them an individual knowledge of the truth of the Book of

Mormon, of the truths contained in the Doctrine and Covenants, and he has given to them an individual knowledge that he lives, and that Jesus is the Redeemer of the world, and that Joseph Smith was in very deed a prophet of God. During all these eighty years no single missionary has ever returned home to announce that he has found the truth in Scandinavia, or in some other part of Europe, or in South Africa, or in Canada, or in any of these United States, or in Mexico, or Central or South America, or upon the islands of the Pacific. Men and women by the hundreds, yes by the thousands and by the tens of thousands, have received the testimony of these missionaries during eighty years, and have borne witness that they know that they have had the truth to deliver to them, and yet all the wisdom of all the world, all the study of all the ministers of the various denominations claiming that they have the truth, have failed to give the ability to convert one of the missionaries who it was claimed was preaching error. Why, it is absolutely ridiculous, it is absurd, to think that men of honesty, men of integrity, men with prayerful and humble hearts, men living virtuous, upright lives, and bowing down daily for eighty long years and supplicating God for the guidance of his Spirit, that the Lord would never show one of those El'ers the error of his way and lead him to the true path of rectitude and right and the plan of life and salvation. Why, if we did not know that the gospel was true, do you think the Latter-day Saints would expend in money and in loss of time about two million dollars a year to proclaim it? Do you think that fathers and mothers would rejoice more in sending out their sons to proclaim the gospel than in having them make a fortune? Do you think for one minute that if there was any lack of faith, or a lack of knowledge on the part of the Latter-day Saints, that they would dare send out their boys to preach? Why, they would be frightened to death; they would be afraid of losing their boys. Have we any fear that all the knowledge of all the world, that all the learning and study and all the doctrines of the world will convert one single, honest Latter-day Saint boy? Not a bit of it: not a bit of it! We know, as we know that we live, that they cannot convert our boys. Why? Because the boys have the truth to proclaim. Joseph Smith and Sidney Rigdon told the truth when they said:

"Now, after the many testimonies which have been given of him, this is the testimony last of all which we give of him, that he lives, for we saw him even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father; that by him and through him and of him the worlds were created, and the inhabitants thereof are begotten sons and daughters unto God."

The world may say, "We don't believe it," but it is a fact that these men did see the Savior. It is a fact that Oliver Cowdery and Joseph Smith, in the temple in Kirtland, did see the Savior, and that Moses and Elias and Elijah did appear, and that all the keys of the gospel of every dispensation were conferred upon them, and the fruits of the gospel of Jesus Christ have been enjoyed by those who have rendered obedience to its truths. The growth, the strength, the power of the gospel pro-

claims the truth of these things. The failure of the wisdom of the world to turn away from the truth those who have received the witness and the testimony of the gospel from our Heavenly Father, also bears strong witness to every thoughtful, intelligent man, of the growth and the power and the strength of the gospel of Jesus Christ.

REASONS AGAINST FURNISHING TOBACCO FOR OUR SOLDIERS

I want to say just a word or two of counsel to the Latter-day Saints. There has been some agitation in the papers advocating that men and women show their generosity and their loyalty to the young men of Utah who have volunteered and offered their lives in defense of their country, by supplying those young men with tobacco! They are arguing in the papers that it is not particularly harmful, that it is very mild, and so on; that our tobacco is better and milder than the tobacco of France, etc., etc. As Latter-day Saints we have received a revelation from Almighty God not to use tobacco, and it behooves us each one to use his or her influence to the uttermost to see that our boys keep this commandment of the Lord and pay no attention to the sophistries and the ideas and the reasoning of men in favor of the use of tobacco. The end of all controversy has been reached for every true Latter-day Saint because the Lord has said, "Tobacco is not good for man." It is suggested that the tobacco sellers are advertising their wares. I want to read to you—and the book has opened at the place I want without my hunting for it—what the Lord promises if you and I will refrain from hot drinks (which the prophet of God said were tea and coffee), and from liquor and strong drinks of all kinds, and from tobacco. He says, "And all Saints who remember to keep and to do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

He might have added, "And I the Lord do not give a promise unto those who fail to obey these commandments, that the destroying angel shall pass by them and not slay them."

I find in this same book that when the Lord commands, and men obey not his commands, then they fail to get the blessing. Then men say that the promises of the Lord are not true and fulfilled; but woe unto such, for their reward lurketh from beneath, and not from above.

I find in this book, among the revelations of the Lord to you and to me, that when we do the things that the Lord commands, he declares: "Then am I bound." As Latter-day Saints we want to set our faces as flint against any proposition or any propaganda of any kind which will so affect our children, if they follow that propaganda, that they will not be entitled to the promises and the blessings that come from keeping the commandments of the Lord.

GRATITUDE FOR A KNOWLEDGE OF THE GOSPEL.

I thank the Lord again for a knowledge of the gospel, for a testimony of the divinity of it, for a love of the truth, for a desire to labor for it. There is no labor in all the world that has ever brought to me that same joy, that same happiness, that same exquisite bliss as has come to me by being able to testify to all the world of my knowledge of a Redeemer, and of my knowledge that Joseph Smith was his prophet, the true and the living prophet of God, and that he did establish the truth, and that it will grow and increase and prosper and that it will triumph. The only fear that I have ever had has been that I might fail because men with greater knowledge, with far greater wisdom, with greater power and inspiration, who have had more testimonies and more wonderful manifestations given to them than I have ever had, or ever hope to have, through failure to live the gospel have fallen by the way-side. But I know that if you and I can be humble, prayerful, full of love of God and love of our fellows, that we shall stand firm and faithful, and shall endure to the end, which may God grant is my prayer, and I ask it in humility, and in the name of Jesus Christ. Amen.

The choir and congregation sang: by President Frank Y. Taylor, of
 "We thank thee, O God, for a the Granite stake of Zion.
 prophet." Conference adjourned until 2

The closing prayer was offered p. m.

AFTERNOON SESSION.

President Joseph F. Smith presided, and called the congregation to order at 2 o'clock.

The choir and congregation sang:
 "Come, come, ye Saints, no toil nor labor fear."

Prayer was offered by President

Peter G. Johnston, of the Union stake, and member of the Church Auditing Committee.

The choir and congregation sang the hymn: "How firm a foundation, ye Saints of the Lord."

PREST. CHARLES W. PENROSE

I believe I express the feeling and sentiment of all who were present at this morning's session of the conference, when I say that I was greatly delighted and blessed by listening to the instructions that were imparted, and I hope that the good spirit which was present this morning in rich abundance may also be poured out upon us gathered here this afternoon.

ENDORSEMENT OF PRESIDENT SMITH'S OPENING ADDRESS

I believe the Latter-day Saints have long been impressed with the feeling that unless the Spirit of God accompanies the word that is

spoken it is not refreshing to us, we are not satisfied with simply hearing the principles that are enunciated. They are all divine, there is not a doctrine of the Church that has not come from a divine source, but when we listen to words spoken to us, unaccompanied by the inspiration that gave them originally, we do not feel satisfied; but no matter how simple may be the expressions that are used, and how often we have heard the doctrines of the Church explained, we need the accompanying Spirit to be present with them, and unless it is with the word, as I have said, we do not feel satisfied. I felt fully satisfied this morning. I was afraid that the President was going a little beyond the time he intended to occupy, because he did need to reserve his strength; but to me it was just right. Everything that he said was right. And the time that he occupied was sufficient for us, although we are always eager to hear him, no matter how long he may feel inclined to speak. The words that were spoken to us this morning by the speakers were impressive and precious, and the Spirit of God was with them, and I rejoice that I had the pleasure of being here today.

Now I desire that I may speak under the influence of the Holy Ghost, because I never feel satisfied in my soul when I am called upon to address a congregation, unless I can feel that the Spirit of God is with me. When I do know that, then I feel measurably satisfied, although I am occasionally somewhat dissatisfied with myself when I sit down; but when I realize that the Spirit of God has been with me, and particularly when I feel that I was inspired to say the things that came to my mind, then I am satisfied, and I glorify and praise the Lord.

CHOIR LEADERS AND CONGREGATIONAL SINGING

While we were singing the first hymn I was thinking about a custom that was in vogue when I was a boy. It was a game called "Follow your leader." Generally there was a great deal of mischief attached to it. I don't want to attach that to my remarks now, but I do wish that the congregation would follow the leader in the singing. When we sing, "Come, come, ye Saints, no toil nor labor fear," there needs to be a kind of a vim to it. But when it is, "C-o-m-e, c-o-m-e, y-e S-a-i-n-t-s [singing slowly in imitation], it is not very invigorating. I have heard hymns sung in some of our congregations in the wards, and the time was something like that which I tried to imitate just now. Follow your leader in the singing, and if he understands music anything like as well as Brother Tony Lund does, why, he will be right in the time as well as in the tune; and the leaders might take a lesson from him by adapting the time to the sentiment. He is right; he follows the music, and he understands the spirit of the hymn or song, he will lead you properly, and I hope that the leaders in the congregations of Israel—we have a good many fine musical men, men of talent in music—I hope that they will learn that lesson, adapting the time to the music, and when it needs a little stirring up, why, stir it up and then get the congregation to "follow the leader."

LEADERS IN ISRAEL

We had a strong testimony this morning from President Smith concerning the great men who have been our leaders in Israel from the time of the Prophet Joseph Smith down to the time of our present administration. Of course he was too modest to say anything about his own, but Brother Grant made up for it somewhat, and I wish to add my testimony to Brother Grant's concerning the present leader in Israel. I have known him for many years, I have always known of him favorably. I know that he is a man of God, I know that his heart is set to do the will of God and to teach men so. He always has been in that mind ever since I first became acquainted with him, and in later years, when I have been intimately associated with him, I have learned more and more to admire him and to have confidence in him and in his word, and to regard him as a true leader, the present-day leader of the Church of Christ on the earth, having all the authority, keys and powers bestowed by the various ministers to the Prophet Joseph Smith who came to him from on high. They have been handed down intact and have remained in the Church of Jesus Christ of Latter-day Saints that was organized on the 6th day of April, in the year 1830, without a break, right down to the present day, and that authority revealed from heaven and those keys restored by heavenly messengers are in the Church today, and our leader, Joseph F. Smith, holds the keys, the presidency therein, over all the priesthood and authority and membership in the Church and in saying that I mean I have full confidence in him in that capacity, as a man, as a servant of God. I believe this is shared by the people generally throughout the length and breadth of the land that we can call Zion.

The land of Zion, the land on which Zion shall be, extends from the extreme north to the extreme south of this continent, but Zion does not extend so far at present. Sometimes I think we can hardly call this Zion where we dwell, when we contemplate the mixture that we have, and the amount of evils that exist among us, not produced perhaps by the Latter-day Saints, except in a few instances, but we are a mixed people here now, and the Zion of God, so the Lord has revealed, is composed of the pure in heart. "Blessed are the pure in heart, for they shall see God" was one of the beatitudes uttered by Jesus of Nazareth in that wonderful Sermon on the Mount. Today we can say, I think, that this assembly is Zion. Not that we are, any of us, perfect or claiming to be perfect, but we are trying to be Saints of God in the full sense of the term, and if we will follow our leader, particularly in his instructions to us, like those we had this morning, we will be so indeed. I never hear him preach, but he speaks under the influence of the Lord, and gives good counsel to the people, and everybody, whether members of the Church or not, who will hearken to his voice and be guided by him in the things that he teaches, will be led in the straight and narrow way that terminates in the presence of the Eternal Father. If we will follow him we will be all right, not the slightest

doubt of it in the world, and I bear my testimony, added to that of Brother Grant, that I know he is a servant of the Most High, and that his whole heart and desire are for the benefit and building up of the kingdom of God on the earth, and the glorification of our Heavenly Father, and the testimony that Jesus is the Christ, and that Joseph Smith was and is a prophet of the Most High God, in that he is thoroughly and completely sincere, and his heart is set to proclaim this to the world, and has been ever since I have known him, and a long time before. And my desire is that he may remain many years on the earth to lead the people. That is in the hands of God, of course, but I feel that we need him, that Zion needs him, that Zion wants him, and that the people of this church desire in their hearts that he may be sustained with health and strength of body and mind, and that all things may work together that he may remain among us and be our leader for many years to come.

OUR DUTY TO ANCIENT AND LIVING LEADERS

Now, there is an item or two connected with that that I feel I would like to say a word or two about to this congregation, and the point is this, that no matter what may have been taught in olden times in regard to the policy of the Church of God, no matter what commandments have been given in regard to the administration of its affairs at other times, we are today under the direction of the living oracles. The living word of God comes to us through the man that stands at the head, in preference to anything that has been written aforetime, or spoken in our own days. Circumstances change, and a change of instructions becomes necessary. As the different circumstances arise different policies have to be engaged in, and when the man that stands at the head leads out in any direction in regard to these matters, we will be perfectly safe in following him.

OUR LEADERS AND THE WAR

Some of our people, some that are very pacific become critical as to our war policy. I don't wonder that some of our sisters, our mothers in Israel, feel very tender-hearted just now, when they have to allow their dear ones, their sons, the boys of thier hearts, to go into the armies of the United States, with the prospect of going abroad, perhaps, and being sent to the front, and being engaged practically in war. They feel sad in their hearts and almost refuse to be comforted, and they want consolation, and a few of them feel rebellious in their hearts in regard to it, and think that there is fault in the leaders of the people in permitting and encouraging such things. Now I hope that such feelings will be entirely eradicated, and when the man who stands at the head of our affairs says, "This policy is right," let our boys go as they are called upon by their country, to defend the rights of the people, to establish liberty, to extend freedom among the nations of the earth, to

make potent abroad the principles that are so great and strong at home, that the nations of the earth may come to share in our freedom;" when he says that is the right thing to do, lets us all feel that we will follow our leader and will say, too, in our hearts, that is right, that is the word of the Lord unto us. It is written in the scriptures, "Thou shalt not kill," and yet on the back of that very often the Lord told his people to go forth in battle and slay all the people in certain places because of their corruption. He holds the power of life and of death, and what he says is right, and what he reveals through his servants the prophets, when they hold the keys that I have been talking about, and the prophets are led of him, what they say is right, no matter what we may think or feel. It is not right for us to engage in the shedding of human blood, for vengeance or retaliation. But when the Lord commands or inspires his servants to counsel the sons and daughters of Israel to lend their aid in the work of righteous warfare, that is different. The Lord has told us what we may do in our own cases when our enemies come upon us, we are to forgive them if they repent. If they do not repent we are to forgive them two, three and even four times, but when they continue in their evil work we are not to submit, to allow ourselves and our liberties to be trampled under foot. We are to arise in our might and in our strength and go forth to victory; not with a desire to shed blood, not with the desire to destroy our fellow creatures, but in self defense and because we do want to maintain and hand down to our posterity those sacred principles of liberty that have been revealed from on high. Let us look upon it in that light, and we will have no fault to find, I think, with our brethren who advise them to enter the armies of the United States and obey the commanding officers that are placed over them, no matter what that may lead them to.

It is gladdening to my heart that so many of our good boys are willing to stand up in the defense of their country, and in the defense of their homes, for that is what it amounts to doing. If we permit tyranny and oppression to go forth, rampant among the nations, and overturn these great principles which have brought us so much liberty and so much power and influence in the earth, why, we shall be trodden under foot and these blessings that we enjoy and want to extend to the nations will be thrown down in the dust, and overcome by the powers of evil. The power of Satan is great in the earth today. It has been accumulating during the centuries that have passed, through the experiences that the evil powers have obtained in "ruling in the hearts of the children of disobedience." But the time is near at hand when that power will be cast down and Satan will be bound, and his hosts with him, in the place of banishment prepared for them, and the earth be delivered from that bondage that came and entered into the world when our first parents broke the commandment of God. The earth has had its experiences, too, and the time is coming when it will be delivered from thralldom, spiritually as well as physically, and be redeemed from bondage and darkness, and love and light and liberty will prevail over the face of all the globe, and Jesus Christ will be our leader and our king, and the only king that we will bow down to.

OUR GUIDES, THE TEACHINGS OF BOTH ANCIENT AND MODERN PROPHETS

Now, brethren and sisters, that is quite important, and in regard to the scriptures—I believe in the scriptures, I believe that the holy book called the Bible—the Old Testament as well as the New Testament, contains the word of God. I don't think that everything that is written in it is the word of God, nor do any of us, I suppose, because in it are the words of the devil and the words of wicked men, and the words of wicked women; but that which is revealed in it as the word of God is true, of course, and the fundamental principles revealed for the obedience of the human family are all true. They were so in the beginning, and are today, and will be forever. The doctrines of faith in the living and true God and Jesus Christ whom he has sent, and of repentance from evil, turning away from evil to the good, and baptism for the remission of sins, to cleanse the repentant, believing sinner, and the laying on of hands for the imparting of the gift of the Holy Ghost, and the resurrection of the dead, and eternal judgment,—these are among the first principles of the oracles of God as we are taught in the Epistle to the Hebrews, and they stand forever. They were so in the very beginning, were taught to our father Adam and our mother Eve, after they were driven from the garden for their disobedience, and were handed down right to the time when the people demonstrated that they would not receive them, and then the Lord added the law through Moses as a schoolmaster to bring them to Christ, to the original principles of life and salvation. The children of Israel under Moses, so we read, were baptized “in the cloud and in the sea,” and they partook of that spiritual rock that followed them, which rock was Christ. But through the hardness of their hearts and their disobedience to those higher principles, the Lord gave them the lesser law, which remained among them for a long time. And then Jesus our Redeemer came, as “the Only Begotten of the Father full of grace and truth,” and reintroduced the higher principles of salvation, and those who obeyed received the benefits thereof, as we read in the New Testament.

It is the same in these latter days, wherever this restored Gospel is preached, and people receive it and are obedient to it, and they receive the blessings that belong to it. We old missionaries have proved this by our experience in many lands. Wherever we have gone with the gospel and preached faith and repentance and baptism, and the power and gift of the Holy Ghost, and obedience to every word that comes from the mouth of God, and people have bowed down to that, no matter how well or how badly we preached, how simple we might be, how unlearned, unlettered, we might be, when they received these principles, the power of God accompanied our administrations, the Holy Ghost was given to the repentant believers who were baptized, and the gifts of the gospel that we read about in the old scriptures followed them also; the sick were healed; great and wonderful manifestations of the power of God physically and spiritually were given. I know it by my own experience. I don't want to take up the time relating details of these things, but I

know that every gift and blessing and power spoken of in the old scriptures as following obedience to the gospel of Christ, has followed the preaching and obedience to it in these latter days, and we give the glory to God for the manifestations of his power and the divinity of this work.

In the early Christian church there were many little things that had to be done that we do not have to do today, and there are many things in these latter days that we have to do which they knew nothing about then. But when we have a man, as we have now, and as we have had from the days of the Prophet Joseph down, to lead us and direct us, that is the thing to do, never mind whether it was done aforetime. For instance, Paul told the people in his day, when writing to Timothy, that a bishop was to be blameless; he was to be the husband of one wife; that is, we understand he meant that he was to at least have one wife. Sometimes we have bishops that do not have even one wife. Well, is it right to retain a man as bishop when he has not a wife at all? Yes, if the man at the head says that is right, that he is the right man. He will get a wife in good time—no doubt he will if he is “the right man in the right place.” Now, is there any contradiction in that? Not at all. Why? Because the man who stands at our head has all the authority and a little more than Paul had when he lived on the earth. So in regard to other little matters. Some of the critics ask sometimes, “why do you have young men, even boys, for deacons, when the New Testament teaches that a deacon should have one wife? How is it that you have deacons that don’t have any wives, and perhaps are not old enough to marry?” Well, because that is the order today, and that is just as good as the order that was common formerly. Who gave the order? Why, a man that had authority in the Church in certain localities, and I suppose if we knew the circumstances that existed then, we would understand exactly why that declaration was made. Today we are under other circumstances and it is a splendid, good, thing to have our young men and boys just emerging into manhood, to be trained in the Holy Priesthood, and so we give them that office in the Aaronic Priesthood which we call the Deacon. It is an office in the Aaronic Priesthood, and they are trained up in that, should be trained up in that, until they are prepared to receive the higher grades in that priesthood, or be advanced to the Melchizedek Priesthood.

These things have been revealed in greater plainness, in more detail, and with more power and authority and influence than the things that we read about in the Old Testament or in the New. And the Church is organized today by the gift and power of God, by revelations direct from on high, not taken out of books. And the power and authority are here, and we should follow our leader, and what he says is right; he does not vary from the things that God has revealed. Now then, if you will just get that principle clear in your minds, brethren and sisters, or those few brethren and sisters that do not see them,—I think most of you do,—that would do away with a good many difficulties that arise. Explanations are wanted very frequently that somebody has raised a question about in some of our classes. These classes that you have for reading the scrip-

tures, old and new—don't forget the new or latter-day scriptures. These classes should study the Bible and the New Testament and the Book of Mormon and the Doctrine and Covenants, they are to be sustained, they are all right; but, friends, don't raise questions to make controversy, to show how smart you are, because you can find discrepancy between something that was said aforetime and something that has been said in latter times. My point is simply this: That this Church that we belong to is a new dispensation; the "dispensation of the fulness of times," and that everything essential that was had in former dispensations is right here among us, and a little more.

The Lord promised that he would reveal things kept hid from the foundation of the world. What are you going to do about that, if you want everything to conform to that which was in vogue aforetime? Now, don't think for a moment that I want to say anything against the scriptures. We believe in them; I have quoted them freely. I have gained the day many, many times in disputes with people who were opposed, because I understood something about the scriptures. I believe in the Bible, I believe in the Old Testament and in the New, and I believe in the Book of Mormon, and I believe in the Doctrine and Covenants, and the Pearl of Great Price. I have read them and pondered upon them and prayed about them; but the real, essential thing in these remarks is that the living oracles are in the Church today, and the man standing at the head as our leader has all the authority and the power, the keys and gifts, to lead the people, that was ever had on the earth in the Priesthood. Now let us be thankful for this and be guided by it. Some people want us to do today everything that the ancient apostles pointed out for their day. You know Paul wrote to Timothy and told him to "use a little wine for his stomach's sake and his often infirmities." He said, "use no longer water." Now, we don't say that. We use water; use it in the sacrament; use it for our meals; it is the best kind of element you can have for drink. Well, shall we use a little wine for our stomach's sake, and our often infirmities? There was an old lady I used to see abroad quite often, and she used to keep a little wine—perhaps it was something a little stronger, I don't know. She used to take a little nip every now and then. "Why," I said, "Sister, what makes you do that?" "Why, Brother," she said, "I does it because Paul taught it, I does it for my 'fummities.'" She had thought she had all the infirmities and she called them her "fummities." She took a little wine for those "fummities." Now, we are not obliged to do that because Paul advised Timothy to do it. A noted teetotaler, when he was asked why he did not follow the advice of Paul, answered, "Well, in the first place my name is not Timothy, and in the next place, I have not any infirmities," so he was willing to use water. I merely speak of that by way of illustration.

I remember a man raising a controversy over Paul saying to Timothy, "The cloak that I left at Troas, bring with thee." "Now," he says, "what does that mean, that cloak?" "Why," I said, "it means a cloak, I suppose; Paul forgot his cloak, left it behind, with some parchments that he spoke about, and he told Timothy to bring it along with the documents.

We do not need to discuss anything now about his needing a cloak, or about bringing a parchment. I just mention this to show how silly it is for people to harp on some text in the New Testament or in the Old Testament, and try to make controversies over apparent contradictions or present omissions. Every doctrine that is in the Bible we believe in. We believe in faith, we believe in hope, we believe in charity, we believe in love, we believe in fidelity, we believe in honesty, we believe in truthfulness, and everything that is good and true and moral, the Church of Jesus Christ of Latter-day Saints teaches and inculcates, and our leader stands out preeminently in these things, and we can afford to follow him.

Now, don't forget, we are in the Church—I was going to say our own—well, it is our Church, although it does not belong to us, we belong to it. The Church is Christ's Church, He made it, He revealed it, all the words of God to the people have come through him, and we look up to him as our living head. But our head on the earth here in the flesh is the man who now presides over us, and this Church is *sui generis*. It has something to impart of itself in its own age, and all that we want for our guidance and direction in it will come through living oracles. Their teachings are in conformity with the principles and doctrines, the ordinances and philosophy and things contained in the Old Testament and in the New; but in regard to the policies, we may have to change, because circumstances change, that is another thing entirely. We live in the present and receive instructions suited to the present.

WE STAND FOR LIBERTY AND FREEDOM FROM OPPRESSION

Now, it is a good thing for us people here in Utah, being a part of this great government, to stand by it in the present conflict. It is the finest system of government on the earth, no matter about the defects of people that are in it and some of those that stand at the head of affairs in various localities,—there is no such a government on the earth, in its principles, and my belief is that they will go forth to all the world. I can see in this tumult occurring now that the purposes of God will be accomplished in extending the principles of liberty and of freedom from oppression, of true forms of government throughout the world. If it must be by war, why, it will have to come, that is all. Not that we love war or want to kill anybody, but we want to stand up for our rights, and the rights of our neighbors, and the rights of our children and grandchildren, and those that shall come after us, that they may enjoy all these glorious principles, and that they may go forth to every land, as I believe they will. What a blessing it is that the people here have and exhibit fidelity to the government under which they live! We believe in its principles, they are God-given. We want to stand up for them, no matter how circumstances may require us to do so, whether it be by devoting part of our money, our income, or by permitting our sons and our brothers and our fathers to go forth to serve in the armies of the nation, to defend it against its foes. Whatever it may be, and the man who stands at our head says it is right,

we will stay by him, because we want to stay by the right. That is the idea.

OUR WORK AND CALLING IN THE WORLD

Now, remember this is the Church established in the last days, the beginning of the kingdom that all the prophets of Israel and all the seers and sages among the heathens, and the philosophers and poets of the world foresaw, when the nations of the earth should be bound together in one bond. That first all there would be wars and plagues and destruction, and the wicked would slay the wicked, but the principles of liberty would ultimately prevail, and the kingdom of God should spread over all the earth, like Daniel saw in the vision, and the way be prepared for the coming of the rightful king, Jesus Christ, our Head. Those ancient worthies may not all have seen about Christ, but they did foresee the establishment of peace on the foundation of righteousness. And now our work in the earth, our calling, and what we are for, what we are here on the earth to do, is to build up righteousness, to establish truth, to send and carry the gospel to the uttermost parts of the earth, and bring together those that will love the Lord and keep his commandments, walk in his ways, be baptized with his baptism, and receive the Holy Ghost, which enlightens the soul and leads mankind to righteousness and obedience to the commandments of God. That is our work and mission.

OUR MISSION AMONG THE SAINTS AT HOME

Among the Saints, it is to establish harmony and union, and not discord, not to raise up strife on little technicalities on old texts of scripture, or modern texts of scripture, but receive the word of God in honest hearts and carry it out in our homes, in our families, in our neighborhoods, wherever we go, carrying with us this divine Spirit that is being poured out from on high. God will qualify us for every task. I know this in my own experience. I know that God does inspire his servants in the latter days to do the work which they are called upon to perform, whatever it may be, and that his Spirit will go with them wherever they go on the face of the earth, if they keep themselves clean and unspotted from the world, and walk in his ways, and set a pattern worthy of imitation.

But I am going beyond my time, so I will close my remarks. I am thankful to be here. I praise God from whom all blessings flow, that I have been able to be here today and to hear those inspired words given to us this morning, and may God help me and you to continue in the faith, to serve him, to build up his kingdom and aid in preparing the way for the coming of the Prince of Peace, our Lord and Savior, Jesus Christ. Amen.

Evan Arthur sang the solo: "Arm, arm, ye brave."

ELDER RUDGER CLAWSON.

The Priesthood of the Lord and its power and authority—Impartiality of God in bestowing the priesthood—The number who hold the Priesthood in the Church—Those who are worthy and magnify their callings will receive the blessings—Courses of study for the priesthood—Benefits of these studies open to all—Invitation to join the classes—Testimony.

My brethren and sisters: I am in full accord with the spirit of this conference, with the counsels and testimony of our President this morning, and of his brethren who have spoken. Their words have been very precious to me, and I rejoice in them.

The Holy Being whom we have gathered in to worship this afternoon is no respecter of persons. This he has declared with his own voice, speaking through Joseph Smith to the people, in words something like the following:

"Now therefore, be ye strong from henceforth. Fear not, for the kingdom is yours. And for your salvation, I give you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons."

In view of the vast multitude of God's children who dwell upon the earth, this is a very remarkable statement, and the fact that God is absolutely impartial is not more clearly shown, I think, in any scripture than in the glorious Priesthood which we have received. The priesthood referred to is composed of two great heads or divisions. The one is called the Melchizedek, or Higher Priesthood, and the

other the Aaronic or Lesser Priesthood, but, as I understand it, it is all one priesthood, the lesser growing out of the greater. Now, the scope and authority of the priesthood is most clearly defined in a revelation given to the Prophet Joseph Smith in March, 1835, in Section 107 of the Doctrine and Covenants, in these very direct and impressive words:

"The power and authority of the Higher or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church—

"To have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and Church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

"The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments."

Now, we very well know that in these two great priesthoods there are various offices or callings, as for instance, in the Higher Priesthood, we have the offices of apostle, high priest, seventy, and elder; and in the Lesser Priesthood, that of bishop, priest, teacher, and deacon; and thus we see that the Lord has provided these various offices for the benefit and blessing of the members of his Church.

My brethren and sisters, it is every man's privilege in our Church to receive through his worthiness, the priesthood, and I might add it is his privilege by right divine because the priesthood of God comes with the gospel and belongs to the Church of God. We very well know,

too, that there are means of growth and advancement in the priesthood, which is conferred upon men in an orderly way. First, we know that upon the young men of Israel, those who make themselves worthy, is conferred the office of deacon, which is the first step in the priesthood. When a young man honors this calling, magnifies the office and shows himself in every way worthy, he may then be permitted to receive the office of teacher, and from teacher to priest; and usually when he has received and magnified the office of a priest he will have reached his majority. He is then ready, through his experience, and by his faithfulness in the Lesser Priesthood, to receive the High Priesthood. The office of elder is conferred upon him, then the office of seventy, and then the great and glorious office of a high priest.

Thus, in time, every young man in Israel, as he advances in life, has the opportunity to receive a fulness of the priesthood. Such is truly the case, my brethren and sisters—and I say sisters, because I take it that the sisters of the Church are equally interested with the brethren, in the priesthood, for they are to receive their blessings and exaltation and glory through the priesthood held by their fathers and husbands. God has so ordained it. Therefore, as a Church, we are interested in this vital subject.

Now, I don't know whether we fully realize and have entered into the spirit of the priesthood. I do not know whether, in mortality, we can fully comprehend it, but this I do know, that it is a great and glorious doctrine. Some further light, I may say great light, is thrown upon this important subject in one of the revelations of God to his

prophet, and mark you, some great and glorious truths have come to us through the Prophet Joseph Smith, truths that were entirely unknown to the world in our time, but they have come to us and we are familiar with them. I tell you it is good to be reminded of these things. I refer to section 84 in the Doctrine and Covenants, beginning with the thirty-third verse. I invite your close attention to these words. I would not attempt to repeat them, but I will read them carefully from the text:

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

You get some idea, by brethren and sisters, from this, how very important, how extremely sacred is the Holy Priesthood, which is nothing more nor less than divine authority committed unto man, and

in the foregoing declaration is shown the absolute impartiality of our Father in heaven, for he says: "Whoso," (meaning any man and every man), "is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling," will enter into the possession of all things, for he will become a joint heir with Jesus Christ, the Lord, in such possession. Now, I ask you, what more could a faithful high priest receive than the promise of this blessing? Could he receive any more if he were an apostle? Could he receive any more if he were a counselor in the Presidency of the Church? Could he receive anything more if he were the President of the Church, than a promise which gives to him a joint heirship in all things? No, he could not. And so it is with the faithful seventy, and so with the faithful elder in the Church.

There is no need for envy. There is no need for overweening ambition. There is no need to reach out and try to grasp that to which we are not entitled. The essential thing is that every man should see to it, that he obtains the High Priesthood. If he advances no further than the office of an elder but is faithful in the magnifying of his calling, he will enter into his glory and exaltation and will receive the fulness of which the record speaks.

And does this not show clearly, beautifully, that God indeed is no respecter of persons? And as we heard in the prayer that was offered this afternoon, God has made us equal. Oh, I delight in this principle of equality in the Church, which is invariably determined by the principle of faithfulness, of worthiness. Nothing will be with-

held from the man who is worthy and no blessing will be withheld from the woman who is faithful and true.

Now, brethren and sisters, I call your attention to the fact—and I think it is in harmony with the text and with what I have said—that we have in the Church today a great army of priesthood: 11,835 high priests; 10,497 seventies; 30,017 elders; 9,387 priests; 11,429 teachers; 23,623 deacons, making a total of 96,788 who bear the authority of the Holy Priesthood.

Thus we see how this divine authority is distributed to the members of the Church. This responsibility reaches down to every faithful man. He is expected, he is required to carry responsibility, and to exercise in some degree divine authority. It does not all rest upon the President of the Church, nor does it rest wholly upon the First Presidency. It does not rest altogether upon the twelve apostles, or the general authorities. It rests down upon the Church of Christ throughout all the stakes. Everywhere you will meet this divine authority. I will tell you, brethren and sisters, wherever you do meet it in the stakes of Zion, or wards of Zion, or in the branches of the Church, it would be well for you to honor that authority, and not seek to override it, or go above it or beyond it unnecessarily. Let every man respect the authority of those who preside over him, no matter where he is, because it is connected with this great and glorious priesthood of which I have spoken.

Let me remind you for a moment of the language of the revelation, which says that whoso succeeds in attaining to these two priesthoods and is faithful in magnifying his

calling, will receive the blessing. In order that the men of the priesthood might become worthy of it, and worthy of the blessing and the exaltation that follow, it has pleased the Lord to inspire his servants of the First Presidency to appoint a committee to arrange courses of study for the priesthood. The committee is composed of four members of the Council of the Twelve, three members of the First Council of Seventy, the Presiding Bishopric, two presidents of stakes, and five others. These brethren have been laboring in this line for about nine years. They have sought with due diligence, from time to time, to prepare manuals, or outlines, for the study of the priesthood, to be used by this great body of men, nearly one hundred thousand, that they might be more fully instructed in their duty, and in the glorious principles of the gospel. I feel that this is and has been a very great responsibility resting upon the committee.

To give you some idea as to the manuals that have been prepared, I will just name a few: For the High Priesthood, manuals have been prepared on "Church Organization," "Divine Authority of the Book of Mormon," "History of the Gospel," "Duties and Principles from the Doctrine and Covenants," "Principles of the Gospel," "Atonement," "Articles of Faith," "First and Second volumes of *Church History*," "Divine Imminence," "Gospel Themes," "Rational Theology," and "Jesus the Christ." And for the Lesser Priesthood: "Restoration of the Gospel," "Church History," "Old Testament History," "Divine Mission of the Savior," "The Book of Mormon," "First Steps in Church Government," "The Apostolic Age," "The Latter-day Proph-

et," "What the Priest should Know and Do," "Experiences from the Lives of early Church Leaders and Members," and "Jesus the Christ."

I submit to you, my brethren and sisters, whether or not these are important subjects worthy of the attention and study of the priesthood. That is the purpose of it, and I point out to you that the opportunity is open to every man in this Church to secure the benefit of these courses of study. He is invited by the authorities of the Church into these classes, urged to go into them and to study and master these subjects, thereby fitting and qualifying him, so far as possible, under the Spirit of the Lord, to magnify the priesthood. Yet out of this vast army of priesthood, while there are many faithful, active men, diligent and studious, there are also others who are careless and indifferent, and who neglect the opportunity that is before them; but, mark you, brethren and sisters, any man who neglects his privileges and opportunities, is the loser. He is not advancing, he is not growing in faith and knowledge and good works as he should do.

We urge the brethren of the priesthood to give this subject their careful, thoughtful and most prayerful attention. We ask you, brethren and sisters, in the name of the authorities of the Church, who have sanctioned the movement, to take up this work and persuade those who are careless and indifferent to be a little more faithful and studious than heretofore.

I bear testimony to you, in conclusion, that this is the Church and kingdom of God. I know it is—I have always known it. I testify to you that our leaders, the Prophets—and it is a glorious galaxy of men

—six great leaders who have presided over the Church up to this day—I testify to you that I do positively know that they are true prophets of God, men of power, men of authority, men of counsel; and we would do well to give heed to their words and to follow their lead. There is safety in it. I know that Joseph Smith was a true prophet of God, that Jesus is the Christ, and that he atoned for the sins of the world upon Mount Calvary. This is my testimony, and I bear it in the name of the Lord Jesus Christ. Amen.

PATRIARCH HYRUM G. SMITH.

I am very grateful, my brethren and sisters, for this privilege of again raising my voice in the midst of the Latter-day Saints; and I can testify that the Lord has blessed us during the last six months. He has blessed both the authorities and the members of the Church, and I for one feel to acknowledge his hand in the blessings that have come to us; personally, for those that have come to me. I am very grateful to be here today, to hear the testimonies and the instructions that have been given in this conference, and I fully in'orse them. My heart goes out in love and gratitude to our President. My heart also goes out to him in prayer and in blessing, that he may live yet a goodly number of years with us, to bless us, and to teach us, and to guide us in the ways of the Lord. I know through my experience in the Church, and visiting among the people, that he has the prayers of the people, both young and old, and I join with them in praying for his life and mission, that he may live to lead and bless

us yet a goodly number of years, and enjoy the blessings of God all his days.

When President Penrose was speaking concerning the mothers having to part with their dear boys, who have gone into the army, or who are preparing to go, a little passage of modern scripture, in the Doctrine and Covenants, came to my mind, and if I may have the Spirit of the Lord, as it has dictated what has already been said in this conference, I should like to remind the good mothers of this passage for their comfort. It is found in the 101st section of the Doctrine and Covenants, commencing at the 77th verse.

“According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles,

“That every man may act in doctrine and principles pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

“Therefore it is not right that any man should be in bondage one to another.

“And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.”

Now, my object in reading this is by way of comfort to us as a people, and particularly to the fathers and mothers of the boys and men who may engage or who may go to prepare to engage in this great conflict. I look upon it as being a mis-

sion to every man who goes in humility and in faith, trusting in the living God—the God who has established this land and this government; that it is our duty to work out the mission given us, that the time may come when no one shall be in bondage one to another, and that liberty and freedom shall come to all flesh. Now, I don't know when this is going to come, nor how long it is going to take, but it appeals to me, that as a people, and especially those who are called to engage in this conflict, who go out under the influence of the Holy Spirit, many of them bearing the holy Priesthood of which the brethren have spoken, servants of our Father in heaven, and our God, we have a most important mission to perform. God has given us this mission and commissioned us with divine authority to perform it. I say, many of our boys and men are going out with this authority, and it is my testimony, my brethren and sisters, that if these men who go in this cause thus empowered, that if they go in the spirit of faith and in the spirit of humility, and will keep themselves in touch with the promptings of the Holy Spirit, which it is their right to enjoy, that they will be a force and a power for good in the earth, for the working out of the purposes of God, to hasten the time, if not to bring it about, when freedom and liberty shall come to all flesh, when men shall not be in bondage one to another. It is my testimony that this is one of the purposes for which we as a people are called to engage in this great conflict. So I say to my brethren and sisters, especially to the good mothers of these boys, let us continue to pray

for them, to sustain them, that they may be pure and clean before the Lord, and magnify that priesthood which has been given them, that God may be enabled to work about his purposes and to bring them to pass through his honored servants, those whom he has entrusted with his holy priesthood. I believe with all my heart that these men who are entrusted with this great power and authority in the earth will have influence for good wherever they are called to go, whether it be in the training camps or whether it be in the very battles of the world. Among these boys and men are the choice sons of Israel; many of them—I suppose the majority of them—are clean and pure and virtuous; and they are the best of those among us, because the Government will not have those who are not the best. They must be physically prepared, perfect if possible, and so they are the very best of our young men who are entering this conflict, and we look to them for something to be done by way of bringing about the purposes of the Lord. We look to them to perform a great mission. Therefore let us pray for them, let us pray that the Lord will be with them and preserve them from the evils and wickedness, the sins, and the vices of the world, that they may return, if it be possible, clean and pure, to go on and magnify their priesthood and further bring about the purposes of the Lord.

My prayers and blessings go with our boys. God bless them and bless their mothers and fathers, and bless us all, that we may each learn our part in life, fulfill our missions and live worthy lives before the Lord. I am quite sure that his blessings have attended us through-

out this land. In going through the country from time to time and from year to year I have never seen a more bounteous harvest, better grain, better fruit, or more of it. Let us return our gratitude to the Lord. We do not know how long these good things are going to last, but we hope that we will never lack nor suffer for the blessings of the Lord.

Now, my brethren and sisters, I rejoice in a testimony of the gospel. I know that we have the gospel of Jesus Christ and that it is the true plan of human redemption and exaltation. I know that the Lord lives, and that he will hear and answer our prayers, that he will comfort and sustain us in performing our duties, as long as we are humble and prayerful and will keep ourselves in harmony with his work, and as President Penrose has said, "Follow our leader."

Among the thousands of men who hold the priesthood about which Brother Clawson has been speaking, are about 200 men who hold the office of Patriarch, and I commend the service of these brethren to the Latter-day Saints.

I am very gratified to say to you, my brethren and sisters, that there seems to be, during the last year, a greater desire on the part of the men or brethren to receive their blessings. Before the war the great majority of those who were seeking their blessings from the Lord, at the hands of the patriarchs, were the sisters of the

Church; but during the last few months the men have been called to humble themselves and to think more seriously concerning the future and they too are seeking their blessings at the hands of the priesthood. I think there is a providence in this, and I trust that the brethren as well as the sisters will continue to seek and obtain their blessings at the hands of the patriarchs of the Church, and honor the Priesthood in so doing, and they will receive their blessings from the Lord at the hands of his servants.

Now, my brethren and sisters, I bless you all. My heart goes out in blessing to all Israel, to the faithful of the house of Israel wherever they are found, at home or abroad, and I pray that God will be with them all according to their righteous needs, in the name of Jesus Christ. Amen.

Elder Hyrum M. Smith gave out notice of a public meeting in the Tabernacle this evening at 8:15 o'clock, at which Hon. Franklin K. Lane, Secretary of the Interior, would speak and be the guest of honor, in behalf of the National Council of Defense.

The choir and congregation sang the hymn: "Praise to the man who communed with Jehovah."

Conference adjourned until Saturday morning at 10 o'clock.

Prayer was offered by President Joseph R. Shepherd, of the Bear Lake stake.

SECOND DAY.

In the Tabernacle, Saturday, October 6, 1917, 10 a. m.

The assembly was called to order by President Joseph F. Smith.

The choir and congregation sang: "O ye mountains high."

The opening prayer was offered by President James Wotherspoon, of the North Weber stake of Zion.

The hymn, "Guide us, O thou great Jehovah," was sung by the choir and congregation.

ELDER HYRUM M. SMITH.

Wisdom consists not only in knowing, but also in doing—Where repentance is truly made former sins and wickedness are blotted out—Our prayer should be for understanding hearts and wisdom to obey—Ancient and modern Israel alike in some respects—The exodus of each compared—Obedience to the servants of God and a study of the Holy Scriptures make for wisdom—Men of authority are among us who teach us to be wise unto eternal life—May we have understanding hearts to heed their counsel and so prove wise.

I shall read a passage from the scriptures:

"Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation.

"The words of the Lord are great, sought out of all them that have pleasure therein.

"His work is honorable and glorious; and his righteousness endureth forever.

"He hath made his wonderful

works to be remembered; the Lord is gracious and full of compassion.

"He hath given meat unto them that fear him; he will ever be mindful of his covenant.

"He hath showed his people the power of his works, that he may give them the heritage of the heathen.

"The works of his hands are verity and judgment; all his commandments are sure.

"They stand fast forever and ever, and are done in truth and uprightness.

"He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name.

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever."

The Latter-day Saints are highly favored in that once more they have had an opportunity to hear his voice as uttered by the mouths of his anointed servants. We have listened to the testimony of the President of the Church, and from his lips have again received admonition and have heard the gospel principles proclaimed. We have heard the testimony concerning the divinity of the great redeeming mission of the Lord Jesus Christ, and of the divine appointment and calling of Joseph Smith the prophet, and of President Young, and the successors in the presidency of the Church of Jesus Christ of Latter-day Saints. These testimonies and doctrines were declared unto us in power and in the demonstration of the Holy Spirit. There was not

lurking therein even a shadow of doubt or darkness, but they came to us with all the brilliance of a fire struck from the very chief corner-stone of the foundation upon which this great latter-day work is built.

Now, "the fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments." The Latter-day Saints were declared yesterday to be an intelligent people. They are an intelligent people. They ought to be as wise as they are intelligent, but I fear that in wisdom we sometimes fall short. A wise people are a people who will do what they know to be right. The Lord has declared to us that which is right, he has given us intelligence to understand the difference between right and wrong, to distinguish between good and evil, between the true and the false, so that there can be no excuse really for the Latter-day Saints being unwise. But if the Lord has given us intelligence to understand the truth, and to know all his commandments and we do not keep his commandments, then we are not wise. There are many intelligent people in the world who are exceedingly foolish. There are many people who are termed educated, who are lacking in wisdom, and there are countless multitudes of men and women in our country, and in other Christian countries, who know to do right, and yet who do not do it, and consequently to them it is sin. The Lord has declared, through the prophet Ezekiel, something to this effect, that the righteousness of the righteous will be forgotten if the righteous turn into wickedness, and the wickedness of the wicked will be no

more remembered if the wicked turn from their wickedness unto righteousness.

That great man Solomon offered a prayer unto the Lord which was eminently wise, and it was answered upon his head with a very great blessing. I should like to read a few words of it:

"In Gideon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

"And Solomon said, Thou hast showed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

"And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in.

"And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

"Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

"And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days."

That should be the prayer that all Latter-day Saints should frequently

offer unto the Lord, that the Lord should give unto them understanding hearts, that they might understand the truth, and that they might have the wisdom to obey the truth.

Hear another passage of scripture. It contains the words of him who stood at the head of Israel in olden times, who was the mouth-piece of God, who led Israel out of their bondage in Egypt through the wilderness, and to the borders of the promised land. This passage, recorded in the Old Testament, was given to the people of Israel by the mouth of Moses the prophet. He was not permitted to enter into the Promised Land, but gave unto his people this admonition. The history of former-day Israel and latter-day Israel is similar at many points, and very dissimilar at others. The former-day Israel were not driven out of Egypt. It was the determination of the king of Egypt to retain the children of Israel, that they might be his servants and his slaves, and it was with great pleading and repeated pouring out of plagues upon Egypt that the Lord induced the king to let them depart. Israel, too, left reluctantly, and during their journey towards the promised land frequently complained and longed to return to the flesh pots of Egypt.

The Latter-day Saints were not thus favored by the people of our own country. We were not wanted among them. The Latter-day Saints were despised and hated, and were finally driven out from so-called civilization—driven out into the wilderness, in the hope that there they might perish. The Lord evidently knew that it would be difficult to persuade his people, even in the midst of their persecutions, to come out into a desert, to an unknown

world. Therefore he permitted them to be driven forth, that he might make of them what he has made of them, and determined to make of them, a mighty people in this greatest Nation in the world; and these words that Moses spoke to ancient Israel may be read to modern Israel. They are just as true and just as applicable, if we will heed the admonitions today, and in fact, similar admonitions and counsels are frequently given to the Latter-day Saints in our day. Moses said:

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

“Ye shall not add unto the word which I command you, neither shall ye diminish aught from it; that ye may keep the commandments of the Lord your God which I command you.

“Your eyes have seen what the Lord did because of Baal-peor; for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

“But ye that did cleave unto the Lord your God are alive every one of you this day.

“Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

“Keep therefore and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

“For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

“And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart

all the days of thy life; but teach them thy sons, and thy sons' sons."

The Latter-day Saints, if they will look over the history of the Church, may ask themselves the question: What has become of all those who remained behind, who refused to follow God and his servants out into the wilderness? The answer will be: They are dead and gone, lost; lost to the faith, lost to the love of the truth, and their children and their children's children are today grown up in ignorance, lacking in wisdom, having no understanding concerning the work of the Lord which he established through the Prophet Joseph. All those who followed the Lord and his servants to these valleys, and their children who have remained faithful are alive this day, and you see the Saints grown into a mighty people; and those who were faithful and have gone beyond the veil, those mentioned by President Smith yesterday, and many others, verily they are indeed alive, forevermore, and their children and their children's children are still in our midst. Those who have been faithful, those who are wise, those who sought for and received from God understanding hearts, are here today to rejoice in the gospel and in the testimony thereof, and they are willing to receive and be led by the word of the Lord.

Brothers and sisters, on this stand are men the Lord has called and anointed. We, I said in the beginning, were privileged to hear the voice of the Lord. The Lord has declared in latter-day revelation, when his servant speaks under the power and inspiration of the Holy Ghost, his words then become the words of the Lord, they are the

voice of the Lord, and the mind of the Lord, and the will of the Lord, and as such we receive the words that are given to us by those whom the Lord has called to preside over us and to speak in his name.

The very burden of the message delivered to the Latter-day Saints yesterday by the President of the Church was obedience to the principles and the commandments of God; that we should be wise and have understanding hearts, and having understanding, demonstrate our wisdom in our obedience, that the whole world may see this people and recognize that there is no other people in the world to whom the Lord is so near, and that no other nation so great as that of which the Latter-day Saints form a part. The government of the United States is a nation established and founded by the Lord. Wise men were raised up by the Lord and inspired to lay the foundations of this government, and to give to the people correct doctrines and high and noble principles, the principles of liberty and peace. And this nation, if they will hearken unto those wise men and uphold the constitution established by them, and obey the laws that have been and that shall be enacted in accord with the constitution by those who are called to enact laws for our government, we will be a wise people, we will be a people with understanding hearts, and all other nations will be compelled to say that God is here, he is with these people and with this nation, to bless them and to make of them the saviors of mankind.

President Lund yesterday called attention to the work that is being done by the historians of the Church. I gathered this great lesson from his remarks, that as the

result of the Lord's wisdom and the people's obedience, we have in the Church a record, a history of the Church in latter-days as well as former days, and that out of these books, the history of the Church, the holy scriptures, ancient and modern, may be found the way of life eternal, and they are better than all other books; and that we should seek out of these books words of wisdom and understanding. Why, there is more to be learned in five minutes reading in the Holy Scriptures, more that is worthy of retention in the memory, more that will be helpful if we remember and obey them, than we can find in reading all of the six best sellers in every month in the year. Here is the word of God, herein is the word of life, herein is the word of wisdom, herein we may get understanding, and learn to discern good and evil, and gather the courage and the faith to do that which is right, and to reject that which is evil.

But in addition to the Holy Scriptures and sacred and inspired records, and even of greater importance to the Latter-day Saints, is the fact that the anointed living oracles of God are in our presence, as so forceably set forth by President Penrose yesterday. Through them the Lord speaks, counsels and commands this people daily. If we receive and obey their instructions we will prove that we are wise and of good understanding.

Now, I should like to conclude my remarks, my brethren and sisters, with another passage of scripture, a passage of scripture that was given during the ministry of the Lord Jesus Christ. They are his words. He was the wisest of all, even wiser than Solomon, because he retained his wisdom and his un-

derstanding even to the end, and did not depart in any measure or degree from righteousness, and I should like, my brethren and sisters, to impress this passage upon your minds. It is a familiar one, all are acquainted with it, but in the words of a great poet, I fear that it is a passage more "honored in the breach than the observance:"

"Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

"For he taught them as one having authority, and not as the scribes."

I testify that here in this conference yesterday, the Latter-day Saints heard men who spoke not as scribes and Pharisees, but as men having authority from the living God to preach the gospel, and to bear witness of the ministry and mission and redeeming power of his Only Begotten Son, I bear wit-

ness that if the Latter-day Saints will heed their admonitions and will do the Lord's statutes and judgments, and will keep his commandments, that they will be wise even unto life eternal, they will have understanding hearts, hearts to see and perceive and to know the truth, and by prayer and patience and humility before God they will be given the power to do that which is right in the sight of the Lord, and to be worthy of salvation in the kingdom of God.

My brethren and sisters, no man can find forgiveness for one sin because he is righteous in some other direction. In other words, the payment of tithing will never compensate for the desecration of the Sabbath day. The faithful keeping of the Sabbath day will never make amends for the breaking of the Word of Wisdom. The refraining from murder, and adultery, will not satisfy the law which forbids bearing false witness against neighbors, or coveting their possessions. And the doing of good to men will never blot out the sin of blaspheming the name of the living God. We must keep the commandments, all of them, every one of them, every day of our lives, and then we will prove ourselves wise and of understanding hearts.

May the Lord give this people wisdom in addition to their intelligence; may we have understanding, and may we keep the commandments of the Lord as we know we ought to keep them, and never prove recreant. God bless his servants, the Presidency, and those who are called to preside in Israel, the general authorities, the stake authorities, the ward authorities, those who preside over the auxiliary organizations, over the branches of

the Church, and over the mission fields. God bless Israel, and God bless this country upon which he has gathered Israel. God bless those who stand at the head of the government, and make them, even the President and his Cabinet and the Congress and the Supreme Court, wise like unto those wise men whom the Lord raised up in the beginning of our national government, to lay its foundations, that these men may adhere to that fundamental law and enact only wise and righteous laws for the progress and advancement of this great land of Zion; and may the children of Israel be indeed Zion, the pure in heart, to teach all the world how to come to the Lord, how to learn wisdom, how to have and retain understanding hearts, in the name of Jesus Christ. Amen.

David Reese and Anthon C. Lund sang a duet: "Let the lower lights be burning."

ELDER GEORGE A. SMITH.

Are we taking advantage of our opportunities to worship?—Benefits derived from searching the Holy Bible and listening to the teachings of the servants of the Lord—Advantages of familiarity with modern scriptures—Our Father's loving advice in the Preface of the Doctrine and Covenants, and his admonitions in the Book of Mormon—It is needful to read the scriptures carefully and prayerfully—Answer to the question: When shall permanent peace come?—In the present conflict this Church sustains the legal acts of the constituted authorities of the Nation—A prayer for repentance from wickedness, that peace so much desired may come.

My mind has been illumined during this conference, and my heart has been made to rejoice by the ex-

cellent instruction to which we have listened. The splendid attendance of the members of the Church at this general conference has inspired in me an appreciation of the opportunity given to meet our brethren and sisters on such occasions.

This morning I met a brother on the street who introduced himself to me. I recognized his face, but I could not call his name, and I did not know whence he came, until he informed me that I had met him at Wilmington, North Carolina, and he had come all the way with his wife and children, that he might be with the Saints in this worshipping assembly. While sitting here pondering over the effect that that might have upon him and his family, I asked myself the question: Have I been careful to take advantage of my opportunity and bring my wife and children into this splendid gathering, to enjoy the teachings of the servants of God? And the answer came back to me in this way: If I have not, I have lost for them a blessing, and likewise for myself, but the man who crossed the continent, came all the way from the Atlantic seaboard, paying his expenses and taking that long ride, will certainly be rewarded by the Lord, by an increase of faith, and so will his family. In this, as in all other cases, the blessings of God are predicated upon obedience to his requirements, and in this particular our brother and his family are fulfilling the requirement which entitles them to the blessings they will enjoy at this conference.

I am looking in the faces of presidents of stakes, bishops of wards; and other faithful Latter-day Saints. Many of you have made a sacrifice financially in order that you may be here, but really it

is no sacrifice; it is an investment in the blessings of our heavenly Father, "That will return to you good measure, pressed down, shaken together, and running over." I feel to suggest now and here that each of us enjoying these favors be not unmindful of our loved ones, not forgetful of our neighbors; and at the time of stake conferences let us go about encouraging them, that they may desire to be present in those assemblies of the Saints.

Yesterday I saw a number of people here with their children, and I felt from the depths of my soul to commend them, and I know the Lord will bless them and will bless their children, even though they be but young, because they are here in the service of the Lord, in the place appointed by him through his servants.

Brother Hyrum has been talking to us and reading this morning from the Bible, and it brings to my mind this particular scripture:

"Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Another scripture came to my mind along the same line, and it was to this effect, "that the Lord will do nothing but he revealeth his secrets to his servants, the prophets." From the time of Father Adam until the present the Lord has admonished the people through his servants. He has inspired them to better living when they have listened to him, and from age to age, as his children have required it, he has sent holy men into the world, to impart instruction tending to happiness, has inspired them to teach the glorious truths that ennoble and enrich mankind, and few people

have been left with an excuse, but all have been left without excuse that have received the scriptures.

In the days of Noah, when he went about warning the people, I presume there were many who ignored his teachings, who disregarded him as a servant of God, but he was sent by the Father, and the instructions that he gave the people were binding upon them; and our Father in heaven, in his own due time, fulfilled the promises of his prophet. All who were saved from the flood were those who listened to Noah. On the plains of Mamre, when Abraham petitioned his Holy Visitor to spare Sodom and Gomorrah, he was told that even if ten righteous persons be found, a very small number, too, of the multitude, that the cities would be preserved. But only Lot and his wife and two daughters were sufficiently righteous to merit preservation. The angels told them to leave the city, and fire rained down from heaven and consumed the people, who had been warned repeatedly by the servant of God that destruction would overtake them if they failed to repent. The Old Testament refers to the coming of the Redeemer of the world. Why did the world not know the Savior when he came? It was because they had departed from the teachings of holy men. It was because they had chosen for themselves "teachers having itching ears, who preached for hire and who divined for money," who did not teach the people what the Lord desired, so they were led astray. The Savior himself taught the children of men what was necessary for them to do to obtain eternal life in the celestial kingdom of our Father, and the people rejected him, but his testimony is in force, and the time

will come when those who rejected him and consented to his crucifixion will meet him and will answer for their crime. The Old and New Testaments contain the teachings of our heavenly Father. I admonish you, O Israel, search the scriptures; read them in your homes; teach your families what the Lord has said, and let us spend less of our time reading the unimportant and often harmful literature of the day, and go to the fountain of truth and read the word of the Lord.

The Book of Mormon contains another evidence of the importance that our heavenly Father attaches to reading the scriptures. He sent the sons of Lehi back to Jerusalem to recover the Old Testament scripture, in order that they might retain the teachings of the prophets. The Lord would not take them into a new country, without preserving to them the privilege of reading his teachings to their forefathers.

The importance of having the advice of the prophets of God is emphasized in our day, in the bringing forth of the Book of Mormon. The plates from which it was translated were buried in the earth by a Nephite prophet. Centuries later the Lord directed Joseph Smith to secure and translate that record, in order that we might have the teachings of our Father to his children who dwelt upon this western land. We have the Old and the New Testaments, the Book of Mormon, and the Pearl of Great Price, also translated by the gift and power of God, in addition new revelations through the Prophet Joseph Smith.

While only a youth the Lord appeared to him and later he was visited by an angel who instructed him to prepare for his mission. That he might be a witness of the living

God the Lord gave to him by revelation the contents of this record that I hold in my hand, (the Doctrine and Covenants) containing over four hundred pages of instruction to the children of men. How many of the Latter-day Saints have read the glorious revelations contained in this record? If we have not, we have lost an opportunity; we have missed a blessing. Let me read what the Lord says with reference to these latter days in the first section of the Doctrine and Covenants:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

"And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

"Yea, verily, to seal hem up unto the day when the wrath of God shall

be poured out upon the wicked with out measure;

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth;

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets;

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh.

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fullness of my gospel might be proclaimed by the weak and

the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

"And inasmuch as they erred it might be made known:

"And inasmuch as they sought wisdom they might be instructed:

"And inasmuch as they sinned they might be chastened, that they might repent:

"And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time:

"And after having received the record of the Nephites, yea, even my servant Joseph Smith, jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon;

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

"And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

"Search these commandments for

they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same;

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."

This preface is worthy your earnest consideration. It is the admonition of the Father of us all. It is the loving advice of a tender parent who knows what we require, as he said in the chapter just read that knowing what was about to come upon the inhabitants of the earth he gave these commandments. The Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, do not contain the wisdom of men alone, but of God. While they do not find their way into the homes of many people, they contain the word of the Lord. What mattereth it though we understand Homer and Shakespeare and Milton, and I might enumerate all the great writers of the world; if we have failed to read the scriptures we have missed the better part of this world's literature.

My brethren and sisters, all the truth that is advocated in all the teachings of men, necessary for our salvation, is contained within the lids of the books that I have already enumerated. We may not possess a library of two or three thousand volumes, but we may possess at small cost a priceless library that has cost the best blood that has ever been in this world. Will our Father hold us guiltless when we go home, if we have failed to teach our children the importance of these sacred

records? I think not. He called his sons one by one, and they gave their lives that we might have the Old Testament. He sent his only begotten Son into the world, and his life was sacrificed in order that we might have the teachings of the New Testament. The prophets of God recorded in the Book of Mormon laid down their lives and sealed their testimonies with their blood, in order that the children of men might know what the Father desired of them. He sent the Prophet Joseph Smith, and he gave his life, together with his brother Hyrum, in order that we might have the truths contained in the sacred record known as the Doctrine and Covenants. Do you suppose that after the Lord has done all this for us, has given to this world the choicest and sweetest of men and women, whose lives have been dedicated to the blessing of mankind, many of them sealing their testimony with their blood, has placed within our reach the excellent teachings contained in these holy records, that he will consider us appreciative if we fail to teach them to our families, and to impress them upon those with whom we come in contact?

Brethren and sisters, I desire to emphasize again the teaching of the Master; "search the scriptures;" read them prayerfully and faithfully, teach them in your homes; call your families around you and inspire in them a faith in the living God, by reading those things that have been revealed. They are the most precious of all the libraries in all the world.

And now I would like to emphasize this fact, that in the Doctrine and Covenants we find the Lord's warning of the present condition of

this world. We find there that the Saints were to inhabit this western land, and if they kept his commandments, this should be Zion unto them. I will read a few paragraphs from the Doctrine and Covenants to emphasize our responsibility, because sometimes we seem to think that because we are blessed of the Lord above all other people, we can do the things that we are tempted to do, even if they are not just right:

"Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn;

"For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind, and who shall escape it;

"The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet it shall not be stayed until the Lord comes."

Now, if there is any doubt in the minds of the people of this Church as to when peace shall come into the world again, I want to emphasize by reading again the word of the Lord wherein he says:

"The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet it shall not be stayed until the Lord come.

"For the indignation of the Lord is kindled against their abominations and all their wicked works;

"Nevertheless Zion shall escape—"

I have thought many times, Oh, what a comfortable thing it would be for us if that had been the end of that paragraph, but it is not. It reads in full as follows:

"Nevertheless Zion shall escape, if she observe to do all things whatsoever I have commanded her.

"But if she observe not to do what—"

ever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire."

So we are in the same condition as our brethren and sisters in the world. In fact, I think we are worse off, because we have greater light, and the Lord will require more at our hands.

So there is need for us to search the scriptures. There is need for us to put ourselves in tune with the Spirit of our Father. There is need for us to have thanksgiving in our hearts that we are led by holy men who are inspired by our Father in heaven to teach us day by day, and oh, how grateful we ought to be for these great conferences that bring us together from the ends of the earth, and unite us as brethren and sisters with a determination that, "As for me and my house, we will serve the Lord." We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law. So today in the midst of the difficulties that exist in the world, while there are transgressors of the laws of the land, and there are transgressors of the laws of God, in the midst of the conflict in which we are now engaged, this awful world war, it is a great joy and satisfaction to my soul that while there are those persons who are opposing this government set up by the power of God, there are no members of this Church in good standing but are sustaining the law and order and the government of the United States, so far as it lies in their power. There is one Church upon the continent of America that has been taught by God that this gov-

ernment has been raised up for the blessing of mankind. There is one Church whose members cannot remain in good fellowship in it if they criticize and find fault and tear down and oppose the legal action of the constituted authorities of the land, with reference to going into this war; and why? Because we have been trained by the gospel in a knowledge of the purpose of this government. We have been taught by inspired men, who have pointed the way, and all Israel, to a man, comes forward in the crucial hour and says: "If I am needed, Lord, here am I." If my country requires it, my all is on the altar, and my life if need be. God help us to be worthy of our heritage, help us to sustain the government that has been so good to us, that has made it possible for the establishment of this work. Let us sustain good men and great men everywhere, and pray for them as we are told to do in this same record. Pray for the chief executive of the Nation and his associates, asking God to inspire them to labor for the good of humanity and the liberty of mankind. Let us so live, that, by and by, when our work is done, it will be truthfully said of us that this world is better for our having lived in it. May the Lord bestow his blessings upon you, my brethren and sisters, and upon all Israel, wherever they may be, and may the spirit of peace and the desire to do good in the world find lodgement in the hearts of the children of men, that repentance may come, that they may turn from the wickedness that has been in the world, and in that way bring about the Millennium and the return to this earth of peace, that our Father has said has been taken from it. God grant it.

is my prayer in the name of Jesus Christ. Amen.

ELDER JUNIUS F. WELLS.

I am very much surprised to be called upon to speak before this great congregation of Latter-day Saints, and desire that while I do stand before you I may have the inspiration of the Holy Spirit, that what I shall say may be dictated by it. I rejoice with all my soul in the testimonies heard during this conference, respecting the ministry of the servants of God, who have been raised up to establish his work on the earth in this Dispensation of the Fulness of Times.

I have listened with interest to the testimonies concerning the inspiration and power of the Holy Ghost that characterized the ministry of Joseph Smith, the Prophet. I did not know him, personally, though in the study of his life and ministry sometimes it has almost seemed to me that I did know him, and that I do know him; for I have been reared from my childhood to love him, and to honor him, and to rejoice in his ministry, and in the fact that God called him. I did, however, know his successor in the presidency of the Church, President Brigham Young, from my infancy. I have sat upon his knees. He was a familiar guest at my mother's table. I have traveled from one end of the State of Utah to the other with him, when he journeyed among the people, teaching and instructing them in the principles of life, in the principles of domestic economy, in the principles of correct government; how to establish a commonwealth, and to build up the people in accordance with the design of our Father in

heaven, in these Rocky Mountains. I was called in my youth to go upon a foreign mission. He placed his hands upon my head and set me apart, and bestowed upon me a blessing, a prophetic blessing. To the extent that I have adhered to the admonition of that blessing, I have realized that he was a prophet of God; that he foresaw and knew wherein I might be of service, and his words have been fulfilled upon me. I knew him to be a gentleman, a man of pure life, a man of great beneficence, charity, and loving kindness, and a man whom children loved. He was a man to be respected by those of his faith and those not of his faith, a commanding character, a leader among men, a governor, a guide, a counselor, a friend, a father. At his direction I later undertook a mission among the youth of Zion, and established the Young Men's Mutual Improvement Associations.

I knew his successor, President John Taylor, and I had a testimony given to me in this house, at the time that the quorums of the Priesthood were assembled to sustain him as president of the Church. There were things that caused my heart to tremble upon that occasion. But God gave to me a testimony and the power to stand up and raise my hand before God and my fellow men, to sustain him as president, as prophet, seer and revelator of this Church, and I did, and I do. I learned to honor him and to love him and to respect him, to recognize in him a servant of the true and living God; the champion of liberty, a man who had an understanding heart, a man who knew government, who knew the law, and helped make it, who understood the commandments of the

Lord Jesus Christ, and who ministered to this people in great power and in righteousness. I bear my testimony concerning him, that in the labor, which he asked me to continue, that I had been set apart to accomplish among the young men of Zion, he took me one day by the hand in his office, and he gave me counsel and advice, and bestowed upon me a blessing, the fulfilment of which I have lived to realize. It was prophetic, and I know, because of my personal relationship with that man in his ministry, that he was a servant of God and a prophet, and spoke by the inspiration and foresight of the Spirit of God.

As to his successor, President Wilford Woodruff, who was the first General Superintendent of the Young Men's Mutual Improvement Associations, I was intimately associated with him in that work. I have traveled with him and slept with him. I have listened by day and by night to his counsel. I have shown to him my heart, and he has read it through and through, and has said to me things that I would not dare and would not attempt to utter before my fellow men, that were full of comfort, that were full of help, that were full of encouragement, full of kindness and love; and I love the memory of Wilford Woodruff. There is one thing he went to the Lord for in our behalf, for which the youth of this people should hold him in high reverence forever and ever, and I will relate it. There was a time when through the slackness, through the carelessness of the youth of this people, that their fathers had great concern as to whether they would qualify to succeed them in bearing off the responsibility of this work, in

maintaining the testimony that the early apostles and pioneers, that the founders of the Church had established; and sometimes this apprehension would be heard in the congregations of Israel; men of the older time would rise and express a fear that when they should pass away the work might suffer. President Woodruff, to a certain degree, not very fully, shared this apprehension. He went into the woods upon a certain occasion and prayed to God and asked him concerning the condition of the youth of his people, and God answered him and God revealed to him that: "I have those already among the youth of my people who will maintain this work and bear off the responsibility of it forever. Concern thyself no more." President Woodruff told me that personally, and I heard him declare it in effect before public congregations.

There is a stimulation in that, young men, and encouragement in that. We no longer hear that apprehension expressed in the congregations of the people; but there is faith, instead, there is confidence, there is assurance that no power can hinder the onward progress or development and growth of this work; and that those of the youth today, who are succeeding their fathers in responsible places maintain the faith, that they have the integrity, they have the character and they have the blessing of God upon them, by which they shall uphold and sustain this work and bear it off faithfully and triumphantly to its ultimate destiny, when its influence and power shall extend from the rivers to the ends of the earth. There is no influence and power that the world stands so much in need of this day as the influence

and power of this people, of the priesthood that is among us, of the authority and power that exists among us to speak and administer in the name of the Lord our God.

I was not so familiarly acquainted with President Lorenzo Snow, though I knew him well, and was always greeted by him with the utmost kindness and friendship. The form of his greeting usually was this, as he took me by the hand and saw some evidences, I suppose, of good health, he would shake and say: "Well, I suppose you are going to live to be a hundred." I generally responded with the observation that I guessed I should have to, if I ever did all the things that I would like to. I was away from home during much of the time of his administration as president of the Church, but he did entrust me with certain opportunities to serve the cause and the people in his administration, and I appreciated that trust, and did to the best of my endeavor that which he asked of me.

Now, in respect to his successor, President Joseph F. Smith, I feel honored today that I can stand here and testify before you that from the time he honored me with his friendship, and better acquaintance, his confidence and many expressions of his love, that I have known him to be a man chosen of the Almighty, a man inspired of the Lord, a man whose whole heart has been given to the service of God. He has seemed to me to personify that Son of God who responded to the commandment of the Lord, wherein he says: "Son, give me thy heart." If a man ever gave up and surrendered his whole heart to God, Joseph F. Smith is that man. Now, I am not declaring this to flatter him, but you know it,

my brethren and sisters. No man nor woman who has come under the influence of his ministry in this community, but who knows and feels, realizes that this is the truth; and that is why he is great, and why he is successful, and why he will be successful and will accomplish all that God requires at his hands.

My testimony to you is, then, that these men whom I have named and whom I have personally known were men of God, were men of high character, and of ability. They were men who, among men of no faith or of other faiths, would have stood out as individual characters, commanding influence and respect. They were men who dedicated themselves without restraint, holding nothing back, to the whole service of God, the establishment of this work known as "Mormonism" in the world. This because of their conviction and testimony and knowledge that it was of God and is true, and that it must prevail on the earth. They accepted the mission to declare it to mankind. They have transmitted that mission to us. It is our business to declare the truth to mankind, and God will not hold us guiltless if we fail to do so, but he will honor us in doing it. He will uphold us, no matter before whom we go, if we stand valiantly for what we know to be true.

My testimony to you is that the Lord never fails to uphold and sustain those who will be true in their testimony concerning this work. May he help every one of us to be true, and to declare it, and to perform our part, however humble or in whatever field of labor, for the Lord Jesus' sake. Amen.

The congregation sang: "Do

what is right, the day dawn is breaking."

Elder Andrew Kimball, President of the St. Joseph stake of Zion, offered the closing prayer.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

At 2 o'clock the conference was called to order by President Joseph F. Smith, who presided.

The choir and congregation sang the hymn: "Redeemer of Israel, our only delight."

Prayer was offered by Elder Jacob T. Tanner, First Counselor in the Presidency of the Beaver stake of Zion.

Sister Shanna Tout sang a solo: "O, rest in the Lord."

ELDER ORSON F. WHITNEY.

Purpose of prophecy—The supernatural discredited—Dead prophets preferred to living ones—The modern Zion—Why not established—A Tempest of War foretold—The Saints migrate to the Rocky Mountains—North against South—The World War—Dangers upon the deep—The Food question—What of the Outcome?

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

The words are those of a prophet of God who figured in the midst of the Hebrew nation about eight hundred years before the birth of the Savior. A more modern translation of the text might have rendered it thus: Surely the Lord God will do nothing, without first revealing it to his servants the prophets. But it is sufficiently plain in its present

form. The meaning I understand to be this: The all-wise Dispenser of human affairs will neither cause nor permit any event to take place, affecting the weal or woe of the human family, until he has first communicated with his chosen servants, his oracles among men, and given them due notice of its approach, making them wise as to his purpose, that they in turn may make wise the people; the object being that some sort of preparation shall precede the event in question. The promised sending of Elijah the prophet, before the coming of the great and dreadful day of the Lord, as foretold by Malachi, was in order that certain things might be done which, if left undone, would cause that coming to smite the earth with a curse.

To prepare God's people, and through them the world at large, for changes that must come in the carrying out of the divine program, is the function of the prophet, who foretells the future; of the seer, who looks through time into eternity; of the revelator, who delivers the word and will of the Universal Father to his children. The aims of the prophets are high and noble. They desire the happiness and progress of the race; yet almost invariably they are misunderstood, ridiculed, opposed and persecuted.

There is a proneness in human nature to discredit prophets and other divinely inspired men. The supernatural is nearly always discounted, if not derided, by ultra-practical minds. "The natural man is an enemy to God." All miracles are myths to modern pseudo-science and its arrogant handmaid, the so-called "Higher Criticism." To believe in prophecies, visions and revelations, is "to live in haunted

houses." So one learned gentleman asserted in an educational address recently delivered in some of our western towns. Even those who revere the prophets of the past are tempted to ignore the prophets of the present. It seems natural to turn from What Is and bow down to What Has Been.

"Seven cities claimed the birth of Homer, dead,
Through which the living Homer
begged for bread."

The Savior reproved the pious unbelievers of his generation for garnishing the sepulchres of the dead prophets and rejecting the living ones, as their fathers had done before them. A professed reverence for Moses and the old-time servants of God was a prominent characteristic of those who spurned the greatest of all prophets, the very Son of God, concerning whom Moses and others had testified. And this same spirit, the spirit that crucified the Christ, brought about in the Nineteenth Century the martyrdom of the prophet, revelator and seer, Joseph Smith.

I want to read to you one of his predictions, of interest to us all, from the fact that it constitutes the reason why "Mormonism" came into the world. That reason was, in brief, that Israel might be gathered, that Zion might be brought forth, and the way prepared for the coming of the Lord in his glory. This revelation, only a part of which I will read, came to the Prophet in the month of March, 1831:

"Verily I say unto you, that great things await you. Ye hear of wars in foreign lands, but behold I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own land.

"Wherefore I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together, ye elders of my church, go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent build up churches unto me; [that is, branches of the Church]

"And with one heart and with one mind gather up your riches, that ye may purchase an inheritance which shall hereafter be appointed unto you.

"And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God;

"And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

"And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.

"And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another,

"And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy" (Doctrine and Covenants 45: 62-71).

This Church was less than one year old when that revelation was given, and but little more than a year old when an attempt was made to carry out the divine instruction. The place for the City was revealed—Jackson County, Missouri—and the plan whereby Zion would be established was also made known. Then why—this being our mission—are we not engaged in it? Well, we are engaged in it. But why are we up here in the Rocky Mountains, instead of down in Missouri, build-

ing up Zion? Well, there are several reasons why the Latter-day Saints have not yet been able to completely carry out the terms of this prophecy. One reason was mentioned yesterday in the splendid address delivered by President Smith. The people who received these instructions had to "flee from the wrath to come." The main reason, however, was selfishness on these instructions had to "flee sary unity. "There were jarrings and contentions and envyings and strifes and lustful and covetous desires among them;" and because of these things the Lord permitted their enemies to come upon them and drive them from the goodly land. They were a good people, better than those who persecuted them, but not good enough to carry out the high and holy purposes of Deity. Had they been in all respects what the Lord wanted them to be, and what their descendants will have to be in order to fulfil prophecy, Zion might have been redeemed in their day. But they did not prove equal to the undertaking, and consequently a next-best course had to be pursued.

A great storm-cloud was gathering over this Nation and over the whole world, and on Christmas day, 1832, the Prophet uttered a prediction concerning it. He said that war would be "poured out upon all nations," beginning at a certain place—South Carolina—and subsequently he declared that the conflict would arise over the slave question. Twenty-eight years and a few months from that time, this prediction began to have its fulfilment, when the first gun was fired on Fort Sumter, April 12, 1861; an act precipitating the war between the North and the South. The greater

part of the prophecy is, of course, in the future.

Now, because of these events and their own unpreparedness, the Lord's people had to "wait for a little season for the redemption of Zion." They were told that they must first become mighty—not only in numbers and material influence, but by the power of God, descending upon them as an endowment from on high. And meanwhile, as the President informed us, they had to "flee the wrath to come"—had to seek shelter from the tempest, which, when it burst, spent much of its fury upon those lands from which the Saints had been driven. Nearly twenty years before the Civil War the Prophet predicted the removal of the Saints to the Rocky Mountains, and four years later that removal began. Here they were to become a mighty people, the prospective saviors of the Nation. Here they have founded stakes of Zion, preparatory to the redemption of Zion proper. That is why we are up here in the tops of the mountains, instead of down there in the State of Missouri.

The tempest of war did not end with the strife between the Northern and the Southern States. That was only the beginning of the storm. God's people were warned to keep out of the way until the calamities foretold should have done their work and until the way should be prepared before them. The Prophet having been slain, his successor, President Brigham Young, led the people to these mountain fastnesses. He also was inspired by the spirit of prophecy and revelation; and I testify that every man who has since occupied the same position and presided over this

Church, has likewise been a prophet of the Most High God.

I wish now to refer to one of these men and to certain predictions that he made. I heard President Wilford Woodruff, in April, 1893, when the Salt Lake Temple was dedicated, declare that from that time forth the Latter-day Saints would have more influence in the world and their representatives would be treated with greater respect and consideration by their fellow men than ever before. In the autumn of that year I accompanied President Woodruff and his counselors, Presidents George Q. Cannon and Joseph F. Smith, with the Tabernacle Choir, to the World's Fair at Chicago. Among the points visited en route was Independence, Jackson County, Missouri. Just sixty years before, our people had been ruthlessly driven from that part, and every form of indignity heaped upon them. Fifty-eight years before, this same Wilford Woodruff, then a priest on his way to fill a mission in the Southern States, had passed through Jackson County, at a time when it was almost as much as a "Mormon's" life was worth to be seen there. Because of this hostile sentiment he had to conceal his identity and almost skulk through the county, to avoid the danger. But how was it in the autumn of 1893? Why, the whole town of Independence came out to greet the "Mormon" leader; the Mayor delivered a speech of welcome, and the people vied with each other in doing honor and showing courtesy to the head of the unpopular and hated Church.

Here is another prediction, uttered by President Woodruff the year after that visit to Jackson County. I will not read it all, for

my time is limited. This was delivered at Brigham City, in June, 1894. The President said:

"God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. I want to tell you now that these angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth, waiting to pour out the judgments, and from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection and be shielded and pass through the afflictions in peace and in safety. Read the scriptures and the revelations; they will tell you about all these things. Great changes are at our doors. THE NEXT TWENTY YEARS will see mighty changes among the nations of the earth. You will live to see these things, whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here."

It was just twenty years from the time these fateful words were spoken, when the great war broke out in Europe—a war that has caused many "mighty changes among the nations" and is evidently destined to cause many more.

Just before the strife began, a learned gentleman from another state, a great and good man, stood up in this Tabernacle and expressed the positive conviction that there could not be another great war. He gave his reasons, and they were most plausible. Others had done the same. They said the world had advanced too far; the nations were too civilized, too cultured to permit of it; it simply could not be. The Savior said, two thousand years ago, that such things must be (Matthew 24:6)—they were one of the signs of his second coming; and

God's prophet in latter days declared that war would be "poured out upon all nations." But this learned man maintained that such things were impossible. It was only a few days after he had so expressed himself, when the greatest hell of conflict that this world has ever known broke out, and now threatens to wrap the world in flames. In the light of such developments, which do you deem the more trustworthy, the theories of men, or the revelations of Almighty God?

One frightful phase of the great conflict is the havoc wrought by the German U-boats, otherwise known as submarines. A revelation given through Joseph Smith in August, 1831, connects closely with these fearful happenings. The Prophet, with a company of Elders, was returning from his first visit to Missouri. They had made their camp at a place called McIlwair's Bend, on the Missouri River, where one of the party, William W. Phelps, had a vision of the destroyer riding in fury upon the waters. This incident brought forth the revelation, a part of which ran as follows:

"Behold, there are many dangers upon the waters, and more especially hereafter;

"For I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters;

"Nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters.

* * * * *

"Behold I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters:

"Wherefore, the days will come that no flesh shall be safe upon the waters,

"And it shall be said in days to come that none is able to go up to

the land of Zion upon the waters, but he that is upright in heart.

"And as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

"And now I give unto you a commandment that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares.

"I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree" (Doc. and Cov. 61:4-6, 14-19).

"No flesh shall be safe upon the waters." Isn't that time almost here? Even upon the calm Pacific no ship dares to pursue consecutively the same track twice. The companies operating the great ocean liners no longer announce the dates of departure from one port, or of expected arrival at another. They dare not. The destroyer is abroad, death is in the depths, and the spirit of dread broods upon the bosom of the waters. And this upon the comparatively peaceful Western Ocean. Upon the Atlantic, in the Mediterranean, and in the North Sea, the terrible submarine tells the tale of danger and disaster.

Another phase of the gigantic struggle is the food question. Joseph Smith predicted famine, and President Brigham Young, many years ago, placed upon the sisters of the Relief Society a special mission, that of gathering and storing grain against a time of scarcity. I well remember how lightly esteemed by some were the labors of these devoted women. Some of them went to one of our bishops and asked him to build them a granary. He smiled benignantly and told them to bring along their grain and

he would store it for them in his barn, implying that they would not gather very much. The sentiment at that time, in certain places, was that there could not be another famine in this world. Too much of the acreage of the earth was under cultivation, and the means of rapid transit and communication were too plentiful. If a famine threatened any part of the planet, word of it could come in the twinkling of an eye, and millions on millions of tons of food-stuffs could be transported to the scene, staving off the straitness and rendering such a calamity impossible.

Alas for those who put their trust in the arm of flesh! How is it today? In spite of the great and ever-increasing productivity of the earth, in spite of railroads, steamships and telegraphs, this is a famine-threatened world. Europe calls to America for food; America responds; but as fast as she consigns her cargoes of grain and other food-stuffs to the needy nations, the merciless and devouring submarine sends them to the bottom of the sea.

Efforts have not been wanting to meet the situation and ward off the impending catastrophe. Six months ago President Smith, addressing a general priesthood meeting, with a view to encouraging a wider cultivation of the soil, offered, as Trustee-in-Trust, cash premiums in generous amounts for the best yields of agricultural products resulting from the labors of various local organizations. The Young Men's Mutual Improvement Association seconded this action of the Trustee-in-Trust, by furnishing and sending to the boys of Utah free seed for the raising of more abundant crops. The whole nation

has been aroused to the necessity existing for the avoidance of waste and the conservation of food-stuffs; and the entire civilized world has awakened to the same urgent call. The "Mormon" grain-storing movement is no longer a joke, subject for ridicule. God has vindicated the patient labors of the Sisters, and fulfilled the forebodings of prophecy.

WHAT OF THE OUTCOME?

What will be the outcome of the awful strife now raging? Will the world be "made safe for democracy," or will it be ground under the iron heel of an autocratic military despotism? I cannot believe that such a calamity is in store. He who died to make man free, and whose gospel is "the perfect law of liberty," will never permit the enslavement of the human race. He who in the beginning instituted laws for man's advancement will never tolerate such a turning back of the wheels of eternal progress. Having decreed the world's emancipation from every form of misrule, he will never allow the enthronement of universal tyranny.

Nevertheless, He will accomplish in his own way the work that he has set his hand to do, and will use this people and all peoples in the process. His gospel must have free access into and among all nations, and the nation that fights against him will perish. All power is his, both in heaven and on earth, and he will never let his work be thwarted by any scheme for personal or national aggrandizement. More to God is man's salvation than the perpetuity of any dynasty or the glory of any earthly empire.

A greater warfare is in progress than now shakes the shores of Europe—a warfare whose beginning was coeval with the foundation of the world. Far greater than any strife between man and man, is the world-old controversy between God and Satan, between freedom and oppression, between right and wrong. And right will triumph, and God will be glorified. The world will be made safe for democracy—safe for all righteous institutions. Israel will be gathered, Zion redeemed, and the way prepared for the King of kings and the Millennial reign of universal freedom and peace.

An instrumental piece of music entitled, "A Pastoral Offertory," was given by Prof. Kellersberger and Tracy Y. Cannon, the solo for the English horn by Prof. Kellersberger,—Tracy Y. Cannon at the great organ.

ELDER DAVID O. McKAY.

Economy and thrift, and a conservation of material things, commendable and pleasing to God—An appeal to the Saints to give more attention to the protection and conservation of youth, manhood and womanhood—The sacredness, sanctity and permanence of family relationships—The gospel should be taught in every home for the protection of its inmates—The dangers arising from a neglect of prayer and from bad example—Tobacco, particularly the cigarette, is a menace to manhood; some illustrations—It is unpatriotic to send tobacco to our soldiers to sap their manhood and undermine their strength—Testimony.

The burden of the message to the Latter-day Saints during this conference has been a heart-felt admonition to keep the command-

ments of God, to live in harmony with his priesthood. I wish in my soul that every man, woman and child in the Church might have heard those appeals from the servants of God to Israel to keep his commandments. There is one commandment which I feel impressed to read this afternoon:

"And again, inasmuch as parents have children in Zion, or in any of her stakes, which are organized, and they teach them not to understand the doctrines of repentance, faith in Christ, the Son of the living God, and in baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized."

We have heard, during the last year, a great deal about the necessity of conservation. We have been admonished from pulpits and by the press to conserve our resources, and in a measure the people have responded nobly to that appeal. On every hand you can see evidences of the desire on the part of the people to conserve the products of the earth, and to utilize them for the blessing of the people who are in distress. There is more care taken on the farm to reap the harvest with which God has blessed the people; there is more thought given in the kitchen, and the food stuff is being conserved and more economically used, perhaps, than ever before; and yet economy and thrift are fundamentals in the social organization and in the teachings of this Church. But the war has brought the necessity of it home to us, as nothing else perhaps in the world has done.

At noon today some of us saw a

wonderful display of the result of one phase of this conservation and service. I refer to the exhibit which the General Board of Primary Associations has on display in the Bishop's building. Hundreds of useful products—the result of diligence on the part of your little boys and girls—made out of old clothes, discarded suits, and other material, are now placed in the hands of the General Board to be sent to the Red Cross Association, for the benefit and relief of the soldiers at the front. I approve of it as a most commendable example of what may be accomplished by organized, and well-directed effort.

This conservation and care is in keeping with the example which Jesus gave his disciples. You remember on one occasion he fed the multitude and commanded them to sit on the grass, and with five barley loaves and two fishes fed the five thousand, after which he said, now "Gather up the fragments that remain, that nothing may be lost."

All this conservation of material things, I say, is most commendable and pleasing to God, but the greatest conservation that mankind can engage in is the conservation of youth, the conservation of manhood and the protection of womanhood. I appeal to the Latter-day Saints today to give more thought to the protection, to the consideration, of the dearest possession you have—your sons and daughters. The day after Christ gave the lesson of economy in taking care of things of the earth, he said to some of the same multitude who gathered around him in Capernaum: "Ye seek me not because ye saw the miracles, but because ye ate of the loaves and were filled. Labor not for the meat which perisheth,

but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." And they said, "What is that?" in substance, "Master, where shall we get this?" And he said, "This is the work of God that ye believe on him whom he hath sent." Faith in Christ is one of the principles which we should teach our boys and girls. The Prophet Joseph Smith, through revelation, received the admonition, and he has given it to the world, and it is now a standing law in the stakes, that it is the duty of fathers and mothers to teach the principles of life and salvation, based upon the faith in the Lord Jesus Christ, to their children, and those who do not have the responsibility placed upon their shoulders.

Oh, I praise God for the instructions he has given his people regarding the sacredness, the sanctity, and permanence of the family relationship. Let us impress these instructions upon our children. First let us teach them that the proper place to begin the family relationship is in the House of God, kneeling at his sacred altar worthily. This means that the young man is just as pure and sweet in his life, and that he has been during his teens and early manhood, as she whose hand he holds in his, and who gives to him a life of purity and virtue, worthy of motherhood, worthy of one who in the holy office of motherhood joins with the Creator in bringing to the earth eternal souls. We are not conserving that which will perish in time when we protect and guide eternal spirits from God. "The stars may fade away," the poet says, "the sun himself grow dim with age, and nature sink in years, but man shall flourish in immortal youth, un-

hurt amidst the war of elements, the wreck of matter, and the crash of worlds."

The little babe comes to the home as an eternal part of it, when the father and the mother plight each other's troth, for time and all eternity. Let us teach the youth, then, that the marriage relation is one of the most sacred obligations known to man, or that man can make. Teach them that the family is the first institution ordained of God, and instituted among men. If every couple sensed the sacredness of this obligation, there would be fewer homes broken up by disagreements that lead to divorces. The safety, the perpetuity of our government, or of any republican form of government, depends upon the safety and permanency of the home. Herein we get a glimpse of one thing in which this people may be the saviors, in a way, of this great nation. The home is the place where the perpetuation of the principles of liberty as well as the instructions in the Gospel of Jesus Christ should be given to the children. When the home breaks up, then begin the children to wander off into sin. Then the law must reach out to bring them back and try to teach them some principles of service, and principles of true government; but oh, how helpless, how helpless the state, when the home has failed!

I have here, through the kindness of a state parole officers, a report of some of these unfortunate boys and girls whose lives have not been conserved properly, and it is instructive to note the causes of the delinquency found among them. They are not naturally bad. I believe that boys and girls are not naturally wicked. We are prone to

do evil, it is true, but we are also prone to do right, and the children of Latter-day Saints are entitled to that proneness to do right even more than any other children in the world, particularly if the parents have radiated in the home, from babyhood and through childhood and manhood, the spirit of the gospel of Jesus Christ, as the revelation here requires.

In our Industrial School, in the month of November, 1910, there were enrolled 110 boys. Sixty per cent of those boys came from broken homes, 7 per cent of that 60 per cent came from homes where parents were divorced; 18 per cent, where the fathers were dead; 10 per cent, where the mothers were dead; 7 per cent, where both parents were dead; 8 per cent, of the children deserted by one or both of the parents. Of the remaining 40 per cent of boys, home conditions were blasted by the use of liquor as follows: fathers addicted to the use of liquor, 22 per cent; mothers addicted, 4 per cent.

The inspiration of God is seen in requiring the Latter-day Saints to keep their homes intact, and to teach their children the principles of the gospel of Jesus Christ. Now, I do not mean by that that we should make such teaching formal or in any way distasteful. I mean that the gospel of Jesus Christ should radiate in every home; that the prayer night and morning should be offered up in sincerity; that the children daily would realize that we desire in our home the presence of God. If we can invite the Savior there, we may know that the angels will be not only willing but eager to protect our boys and girls. I believe that in most homes boys and girls are taught to pray

before retiring for the night. I believe, however, that, too generally, the morning prayers are neglected. When we come to think of it, though, it is during the waking hours that our boys and girls need the protection of God, and the guidance of his Holy Spirit, more even than when they are asleep. The dangers surrounding our boys and girls today are the dangers that come to them out in society, out in the darkness of the night, when they are away from the parental influence. I plead with the parents of the Church to know where your boys and girls are at night, between the hour of sunset and the hour of retiring. I plead with you to know where they are during the day. Keep your minds upon them. Let your thoughts go with them. Labor not so much for that which will perish, but for that which endures eternally, for the lives which God has given you to protect in this world; that the sin of their failing, the sin of their degradation, it may be, may not rest upon your shoulders.

Homes are made permanent through love. Oh, then, let love abound. If you feel that you have not the love of those little boys and girls, study to get it. Though you neglect some of the cattle, though you fail to produce good crops, even, study to hold your children's love. Loyalty is another element of the permanent home. The loyalty you afterwards want them to show to the Priesthood of God should be manifest in the home—love, loyalty, virtue. Cherish these principles, as you cherish and treasure your life. Set children the proper example. It is folly to tell a boy not to smoke, when you take your pipe out of your own mouth to tell

him. Latter-day Saints, let us keep the commandments of God. Let us try to teach the children those commandments. The auxiliary associations are doing much to help us. The Church in all its organizations is putting forth an effort to make ideal men in ideal communities; but after all, the responsibility of making those ideal men, those ideal boys and girls, rests with the parents, and next with the older brothers and sisters. The responsibility is with the family, God's unit in the social fabric of humanity. We shall never get away from it.

In speaking of the necessity of guiding youth and conserving their strength, I wish to commend most highly the closing admonition of President Grant, when he referred to the appeal that is being made to the people here in the west, to send tobacco to our soldier boys. The nation today needs manhood, and any appeal or action which will tend to deteriorate manhood must be looked upon as unpatriotic. The nation today has appointed medical men everywhere to test the physical strength and mental strength of your sons and brothers, before they are entitled to enter the army. Tobacco, the cigarette particularly, is a menace to manhood. It undermines manhood. It weakens the body. It unnerves men, where they need to have steady nerves. God forbid that our boys who have enlisted in one of the noblest causes that ever a nation sought to serve, may ever have it reported truthfully of them that any of them were unfit to serve their country because of their indulgence in these pernicious habits, or indulgence in passion. God forbid that it can ever be said truthfully of our boys who are going to the front, as it has been re-

ported of men in the battle line now that one-third of them have been made unfit for service because they have been untrue to the ideals of life! Such an accusation surely can never be made truthfully of a Latter-day Saint soldier. I have faith in our boys, because most of them are going out from homes radiating the principles of life and salvation. Boys who hitherto have been somewhat indifferent before they enlisted have said, "Father, I am going to get a blessing from the Patriarch," thus filling the father's heart with joy, for he knew that in that blessing the admonition would be renewed for him to conserve his manhood by keeping the words of wisdom, and by keeping his body unstained by grosser evils. Why, isn't it folly, when you think of it, for men to be starting a campaign to send out tobacco to our soldiers, when in 1900, the nation of Japan passed a law prohibiting the use of tobacco among the young people, principally because America had proved its injurious effects upon youth? Why did the parliament at Tokio pass such a law and send it as a decree from the emperor? Because about twelve years preceding that, Professor Seamer of Yale University had made some interesting examinations among his students. He had measured their height when they came; he had measured their chest girth, and taken their weight. He asked their age, and found out, best of all, how many of them used tobacco, and how many did not. Then he watched their development, and after nine years he published the results. In the first place he learned that the smokers were about fifteen months older than the non-smokers. Second, notwithstanding that older age,

the average height of the non-smokers was about one-third of an inch more than the smokers. Then at the end of nine years he tabulated the following, based upon his observations among three classes: (1) The smokers who had smoked one year or more, (2) those who had smoked irregularly, and (3) those who had not used tobacco. In weight, those who had not used tobacco were 10.4 per cent more than those who had used it a year or more; 6.6 per cent more than those who had used it irregularly; in height, the non-smokers had gained 24 per cent over those who smoked one year or more; 11 per cent over those who smoked irregularly. In girth, 26.7 per cent more than those who smoked a year or more; 22 per cent more than those who smoked irregularly. The lung capacity, 77 per cent increase over those who smoked a year or more; 49 per cent over those who smoked irregularly. Such were the physical gains. In intellectual gain he discovered that out of every one hundred of the students who had stood at the head of their classes, only five were smokers, ninety-five, non-smokers, although 60 out of every hundred used tobacco. That is in keeping with the tests made in Harvard, where the examination of the records for fifty years proved that during those fifty years, not one smoker had stood at the head of his class, although 83 per cent of the boys who entered Harvard were indulging in the use of tobacco. Eighty-three per cent in the smoking group, and 17 per cent in the non-smoking group, and during that fifty years the heads of the classes were chosen from the 17 per cent group.

Such facts were sufficient to in-

fluence the members of the Parliament of Japan to pass a law, in March, 1900, to be effective April 1, 1900, as follows: "The smoking of tobacco by minors under the age of twenty is prohibited."

One of the gentlemen, speaking to this bill, said: "I wanted to keep silence, but as I heard the gentleman speaking against this bill, I felt I must say a few words in its favor. I heard from an American gentleman that in his country a large number of volunteers for the army service were rejected on account of the weakness of their hearts, and the chief reason assigned for this defect was their habitual use of tobacco. I do not need to say any more from the educational standpoint, but if our youths are to become unfit for military service by the use of tobacco, it is alarming. By all means, let us stop the use of tobacco by young persons."

Now, some are asking us to send out to our soldiers, who need their strength, who need their nerve, who need their intelligence, as they have never needed it before, that which is going to sap their manhood and undermine their strength. I tell you it is not patriotic. Our nation needs men, true men, who will stand and fight for the glorious principles of liberty for which this nation stands.

God help us to conserve the powers of our boys and girls. God help us to implant in their hearts the principles of life and salvation. May they have an undying testimony of the truth of the gospel of Jesus Christ. I know it is true. I know that the principles of the gospel of Jesus Christ are the principles of eternal life. I bear you my testimony that the men who have stood at the head of this Church have

been prophets of God; that Joseph F. Smith is a prophet of God; that his counselors are inspired, and that the unity among the authorities of the Church today, so far as I know, through reading and hearing the testimony of older men, is superior to what it has ever been in the history of the Church. I believe that this oneness is characteristic of the Priesthood. I love these presidents of stakes here, who preside over the Saints. They are one for the truth, and they would give their lives for it. God help us to instil into the hearts of the young that same desire, and to keep our girls free and unspotted from the association of men who have worse than murder in their hearts, and who would deprive those girls and those boys of the ideals of purity of "Mormonism," in the name of Jesus Christ. Amen.

A sacred solo, "Ever safe with God," was sung by James Moncarr.

ELDER BALDWIN WATTS.

President Joseph F. Smith introduced the speaker, saying that Elder Watts had been a faithful missionary with him many years ago. Elder Watts said:

My brethren and sisters: I rejoice in the privilege of attending this conference and, as President Smith has said, I labored with him the greater part of two years in the British mission. I learned to love him as dearly as I ever loved any man in my life, and I have never seen one moment that I felt to slacken that love. I proved when I was in that mission that he was a man who has the interest of the human family at heart. I

think no man that ever lived has a greater interest in the human family than has President Smith to-day. I have been acquainted with all the presidents who ever stood at the head of the Church of God, from the Prophet Joseph Smith down to the present time, and I know, brethren and sisters, that they are men of God. I have been personally acquainted with all, I have listened to their talk from time to time and, as Jesus says, "My sheep know my voice and a stranger they will not follow."

We have had the voice of the Lord, the voice of the true shepherd, delivered unto us during this conference, and I bear testimony to it. When I heard one of the brethren here speak in regard to the character of those of our brethren who have stood at the head of the kingdom of God here upon the earth, it stirred within me a desire to say something on this occasion, and I want to refer more especially to our president at the present time, because the Lord revealed to me, through most unmistakable terms, that he would be the man to stand at the head of this Church. I had a desire for many years to see him come to the head of the Church, because I could see in him the integrity of the Prophet Joseph; but when he was chosen out of the Twelve to become one of the counselors to President Taylor, I thought my hopes were blasted and that he would never get there, because I had noticed that when a president died, the counselors returned to their positions in the Quorum of the Twelve Apostles. I made it a matter of prayer, brethren and sisters, on a good many different occasions, that the Lord would show me, and one day the

Lord revealed it to me. The Spirit of the Lord spoke to me in an audible voice and said: "When the time comes that he should stand at the head of the Twelve, he will be the president of the Church of Jesus Christ of Latter-day Saints." This was the testimony that was given to me through the inspiration of the Almighty, and I bear it to you truthfully before high heaven. I know that he is the man. I do not say this because he is here to hear it. I have said it many times before among people where I have spoken in different parts of this state, or to this people.

We are here, my brethren and sisters, in fulfilment of prophecy, and we are just what the Prophet Joseph said we would be. We have become a great and mighty people, and the people of the world are coming to us. They will continue to come to us, and we will become the head and not the tail.

May God bless us, brethren and sisters, and bless the Presidency of the Church of Jesus Christ of Latter-day Saints, and every one who has to take an active part in the building up of the kingdom of God, is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

A FEARLESS DEFENDER OF THE FAITH

Brother Watts was an older man than I was when we were on our mission together. I always found him to be a very staunch and fearless defender of the faith, and I was only too pleased to grant his desire to say a few words at this conference. He is a good, true man.

A MESSAGE FROM SENATOR SMOOT

I have received the following telegram:

"Washington, D. C., Oct. 6, 1917.
President Joseph F. Smith, etc.:

"Nothing but national duty would prevent me from attending the conference. Am over-worked but otherwise feeling well. Extend my best wishes and love to the people. May God's choicest blessings attend them and may his Holy Spirit direct his people in the future as in the past.—*Reed Smoot.*"

A CAUTION TO VISITORS

I have in my hand a notice, a little paper, which reads as follows:

"Would it not be a proper thing to caution our country folks not to allow their daughters to visit indiscriminately about the city and at the Fort, without proper escort? The officers say many of them are doing so."

I hope that our country visitors will pay attention to that caution, it is a very proper caution, in my opinion.

I thank the Lord for the most excellent spirit and the very fitting subjects that have been dwelt upon by our brethren today in this conference. I am gratified with the careful attention and interest that has been manifested by the Latter-

day Saints to those who have addressed them, and I do sincerely hope that the sentiments that have been expressed, instructions that have been given and the admonition, the counsel and the advice of the brethren and the doctrines which have been promulgated by them will sink deeply into the hearts of the Latter-day Saints; and if such a thing be possible, that the same may touch the hearts, the calloused hearts, the thoughtless hearts and minds of those who are indifferent to the duties of men toward their fellow men, and especially those who are indifferent as members of the Church of Jesus Christ of Latter-day Saints to the duties that devolve upon them, or should devolve upon them as members of the Church.

God bless you; peace and prosperity abide with you in your outgoing and in your in-coming, in your business and in the performance of your religious duty and in every vocation and avocation of life in which you are engaged, that you may prosper therein, and in all things give thanks to God and glorify the name of the Giver of every good and perfect gift. Amen.

The choir and congregation sang the Doxology.

The closing prayer was pronounced by President Joseph Eckersley, of the Wayne stake of Zion, and conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY.

Conference continued in the Tabernacle at 10 o'clock a. m., Sunday, October 7, 1917, President Joseph F. Smith, presiding.

President Smith announced overflow meetings to be held in the Assembly Hall this morning, under direction of President Seymour B. Young, of the First Council of Seventy; also an open air meeting at the Bureau of Information, under direction of Elder Benjamin Goddard of the Bureau of Information; and this afternoon, under direction of Elder Joseph W. McMurrin, of the First Council of Seventy, and Elder Benjamin Goddard, respectively, both for the accommodation of people who could not find room in the overcrowded Tabernacle where every seat and all available space was occupied.

The Tabernacle choir sang: "Hear me, O Lord."

Prayer was offered by Elder Alonzo A. Hinckley, President of the Deseret stake of Zion.

Eveline Thomas sang a sacred contralto solo: "Eye hath not seen."

ELDER ANTHONY W. IVINS.

Faith, devotion and good works of the Saints in general—A few are filled with doubt and disbelief—These, like Koriath, follow doctrine destructive of faith in God—Some observations on the theory of evolution—The doctrine of the Church contrasted—How far we believe in evolution—Tendency of all things left to chance to dissolve, decline and deteriorate—All development leading from lesser to greater

things is the result of the intelligence of God—The strong testimony of a noted writer—God is the author of all intelligence and wisdom—The speaker's testimony to the restoration of the gospel through the Prophet Joseph Smith.

"Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the traditions of their fathers.

"They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

"And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

"And they would not be baptized; neither would they join the Church. And they were a separate people as to their faith, and remained so ever after, even in their carnal and sinful state; for they would not call upon the Lord their God."

Since the last general conference of the Church, in April, I have visited many of the organized stakes of Zion. I have been in Canada on the north, and to the extreme limits of this state in the south, and it affords me great pleasure and sincere satisfaction to testify before this large congregation of Latter-day Saints to the faith, the devotion and good works of the great majority of the Latter-day Saints wherever I have been. I have found, however, in all of these different localities people who appear to lack faith, who are indifferent to the doctrines of the gospel as taught by the Church, they do not

believe, or least doubt, that the spirit of man existed before coming to this world, that it lives after leaving it, or that there will be a re-union of the spirit and body in the resurrection from the dead. To them this life is all there is of human existence. In searching for the cause which led up to the unbelief of these young people among the Nephites, to whom the scripture which I have read refers, I discovered, to use the words of those who kept their records, that there appeared among them men of cunning device and flattering words, teaching doctrines which were destructive of faith in God. Prominent among such men was Korihor, from whose words I now wish to read:

"Oh, ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of any thing which is to come.

"Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

"How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ.

"Ye look forward and say that ye see a remission of your sins. But, behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

"And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but that every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.

"And thus did he preach unto them, leading away the hearts of many,

causing them to lift up their heads in their wickedness; * * * telling them that when a man was dead, that was the end thereof."

As I read and reflected upon these words, I thought how like the past the present is, when applied to this question. Recently, in one of the stakes of Zion which I visited, a man professing great learning, before a public gathering, with cunning device and flattering words declared to those to whom his remarks were addressed that their ancestors hung from the branches of the forest trees by their tales. With boldness he advocated the theory that man had gradually evolved, without conscious effort, from the lowest type of created life to what he now is, and that as his past had been a continued process of change so is his future to be.

In this, I thought, he is at least consistent, for if man was not always what he is now, if it is true that he has gradually come up from the lower order of created things, what changes may not the future ages bring to him! I took occasion to question the theory advocated by this man, to point out what appeared to me to be its inconsistencies, with the result that a request was made that I read certain books which treated the subject of evolution; some of them, it was said, were in very general use in our common schools. I did so, with the result that my conclusions, long since arrived at, were more strongly confirmed than ever before, and my faith in the revealed word of the Lord strengthened, if that were possible.

The doctrine taught in these books takes you into the realm of

doubt, teaches that this earth and all things which are upon it are the result of chance, it leaves you bewildered regarding the past, uncertain of the present, and without hope in the future. The truth, as revealed from heaven, teaches the plan of an infinitely wise creator, designed for the accomplishment of a divine purpose.

I know it will be claimed that I am not capable of discussing this question, that I am not a learned man, that I have no college degree, and consequently am incapable of rendering intelligent judgment. I admit that I have not passed my life behind closed doors, reading books written by uninspired men, and accepting their conclusions without reserve. I have not passed it in an effort to produce, by cross breeding, a new species of guinea pig, or by selection and intensive cultivation a new variety of pea; but I have read some books, have been in close contact with nature, unspoiled by the hand of man, have been an observer and student of my surroundings, until I have reached conclusions which satisfy me, and seem to justify my faith, and so I am going to assume to tread upon this ground made sacred to men of so called learning, and express to this congregation the result of some of my observations.

This modern theory of evolution suggests that at a period in the past, so remote that it is almost beyond conception, by some spontaneous action, the earth came into existence. By degrees life appeared upon it; it gradually changed under some natural process until what in the beginning was a very inferior form of vegetable and animal life evolved into what the world now is,

with man representing its highest development.

I take it for granted that if this theory is admitted it must logically follow that this evolution from an inferior condition is still in process of development, and that just as man at present has no association or affinity with the source from which he is said to have sprung, so as the ages pass he will be as unlike what he now is, as he is now unlike what he once was.

In contrast to this theory we have the doctrine taught by the Church that the earth, and all that is upon it, were created by God's fiat, or decree. That the earth, the vegetation, and all life were created in successive periods, and lastly man, in the image of God created he him, male and female created he them. The only created thing which was in the image of God, the only created thing endowed with reason, and in a degree with the intelligence of the Creator. And God gave to man dominion over the fishes of the sea, the fowls of the air, and every other created thing. Because of transgression a curse came upon the earth, and it was decreed that thorns and tistles should be its spontaneous product, that the natural tendency of all created things should be toward decay and dissolution, and that redemption from these untoward conditions could only come through the application of the intelligence with which man had been endowed, and the effort which he put forth to subdue the earth and redeem it until it should be restored to its paradisaical glory.

I desire to ask advocates of this theory of evolution without conscious effort, to point me to a single instance where, within the known

history of the world, any living thing has, without application of the intelligent effort of man, which is the application of the intelligence of God, changed from what it was to something else, where a thing has come up from an inferior to a superior condition. On the other hand my own observation has taught me that the moment the most highly developed thing is left to itself, left to chance, without the intelligent application of the intelligence of man, it immediately reverts from what it is to an inferior condition, just as the Lord decreed it should.

I am a believer in evolution. I can very readily believe that my ancestors may have lived in a cave or in the rudest kind of habitation, whereas, today they live in palaces. I can very readily understand that these primitive, simple homes may have been warmed and lighted by fire that was produced by the rubbing together of sticks, where today it is produced by the application of those scientific means which have been revealed to man through the Spirit of God by which they have been enabled to apply to their convenience the elements with which they are surrounded. I can very readily believe that whereas they cultivated the earth with the most primitive agricultural implements and fought their battles with weapons made of stone, they now cultivate the earth by the application of the most scientific methods and that their battles are fought by processes unthought of and unknown to primitive man. I can readily understand that they gathered from the beds of the rivers and chisled from the rock the native metal which they hammered into ornaments and used perhaps

as circulating medium, whereas now the ores are mined and the metals extracted by the most intricate chemical process. In this I see the most marvelous progress, the most wonderful evolution; but I see in it all, my brethren and sisters, not the result of chance, but the development of the mind of man, which is after the order of the mind of God; that, as he grew, his observation taught him that there were better ways of doing things than the way in which he was doing them, and that as he reflected and thought and studied, God gave him wisdom to go on and to thus perfect the primitive thought which he originally had. I have seen the most beautiful things in the vegetable world that the hand of man and the wisdom of all these ages has created, left to itself for a short time, left to chance, almost immediately revert to wild condition. I have seen horses and cattle bred up to the very highest standard left only for a short period of time to themselves, become degenerated, illustrating just what God's word declared, that the natural tendency of all that pertains to this earth is towards decline, towards dissolution, not to go on and on without intelligent effort until perfection is reached. But one of these learned men said to me when I illustrated my thought in this way, "Why, that is natural, that is because of environment; those horses degenerated and became mustangs because that was the very best condition that they could be in to adapt themselves to their surroundings." That may be true, but the argument does not hold good, because I took those very same horses, eating the same grass, drinking the same water, exposed to the same storm

and sunshine, and by the application of my own intelligence, my own judgment, I began to bring them back to the condition in which they formerly were, but that did not occur to those which man had neglected and to which he had given no attention.

So, my brethren and sisters, I have reached this conclusion, and that is the thought which I desire to leave in your minds, that whatever of development there is in the world, whatever of evolution has come, leading from lesser to greater things, from worse to better conditions, are the results of the intelligence of God, as it is represented in the only created thing that stands in his image in the world.

Desiring at one time in my life to know something of the rocks, of the earth upon which we live, as its conditions have been determined by scientific research, I went to a book store and purchased this little book, "Steele's Series in the Natural Sciences, Geology," a work written by J. Dorman Steele, author of works in chemistry, physics, zoology, botany, astronomy, physiology and geology, a simple exposition of the scientific truths known to the world at that time, a book which has been used in thousands of schools, a book with which many of my hearers will be more familiar than I, because I have never studied it under the direction of a teacher, but I read and studied it with very great interest by myself. I did not expect at the conclusion to find what I discovered. I shall never forget the impression that the words of this man made upon my mind in his conclusion of this little work, and I want to read them to you because they are entitled to weight, coming as they do from a

man of profound thought and great learning:

"We have traced in the dim light of the past the history of our earth and its inhabitants. Everywhere we have found a Divine Hand shaping and moulding to accomplish a Divine ideal. 'In the beginning God.' We can add nothing to the old Hebrew declaration. We have gone back to the origin of man, and there, too, we have rested on that sublime truth, 'In the beginning God.' We have winged our imagination backward to the time when our earth was 'without form and void,' and here again we have felt the force of that same statement, 'In the beginning God.'

"Was man created directly by God's fiat, or by some intermediate process of secondary causes? 'Alas for the impotence of science and the scope of our finite intelligence!' We bring the subtlest agencies to the accomplishment of our designs—heat, light, electricity—but when we seek to develop from them even the intangible forces which clothe the decaying rock with verdure, or mantle the stagnant pool with slime, failure inevitably waits upon us. In vain do we seek to associate vital manifestation with electrical action, we may resolve the vital organism into cells and granules and nuclei, but the life eludes our proudest philosophy. • If, under certain conditions, inorganic matter assumes organic form, those conditions and the laws which govern them are alike unknown to us. And so we pause on the threshold of created life, and, standing reverently aside, lay humbly down our little wisdom as we recognize the unfathomable greatness of the one all-wise Creator."

My brethren and sisters, the thought which I wish to leave with you is this, in your search after knowledge, in your desire to become profound, in your study of philosophy, do not lose sight of this one thought that God, the Creator of heaven and earth is the author of intelligence and all the light, and knowledge, and wisdom which has come to man or which will ever

come to him emanates from that source. Do not allow yourselves, because of the words of men, of cunning device and flattering words—they are here just as they were among the Nephites, to delude you and lead you away from the eternal truth, that we must recognize God our Father, who is the author of all things, the Creator of heaven and earth, to whom all men owe deference, and allegiance, and service, whether they render it or not. Do not deny the atonement wrought out by his only begotten son. Do not become obsessed with the thought that this life is all there is to human existence, because it is a fallacy. I bear witness of it to you in all humility. I have tried to understand, I have studied, I have sought the Lord from my youth until the present time when I am growing old. I find from my own observation, my own study, and the testimony which God has given me, the eternal truth of these things growing stronger and stronger, if that were possible. He has restored the truth to the earth through the agency of the Prophet Joseph Smith; the fulness of the gospel is here; it is the power of God unto salvation and has in it everlasting life to all of those who believe and obey.

May the Lord preserve us from delusions which are abroad in the land, fix faith firmly in our hearts that we may hold fast to the iron rod which is the word of God, and it will bear us safely through, until we find our way back into the presence of our Creator, and then we will understand. Yes, there has been evolution, evolution will continue until we shall become like him, knowing as we are known, seeing as we are seen, and comprehending

that in all these wonderful works that are around us, the wisdom of God is manifest and that the laws by which they have been accomplished are simple, and will be simple to us when we come to understand them.

The Lord preserve us all in the truth, keep us from the delusive snares of the adversary, I pray through Jesus Christ. Amen.

A bass solo entitled: "Two men went up into the Temple to Pray," was sung by Everard McMurrin.

ELDER JOSEPH F. SMITH, JR.

The things of God understood by the Spirit of God—The question of the origin of man—The glory of God is to bring to pass the immortality and eternal life of man—Theories of men and the word of the Lord contrasted—Scientific theories, so called, on the origin of man, have no more right to a place in the school room than the principles of the gospel, nor half as much—Discoveries of modern times due to the inspiration of God—Protest against poisoning the youth with false doctrines on the origin of life.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teach-

eth; comparing spiritual things with spiritual" (I Cor. 2:9-13).

Now, my brethren and sisters, I suppose I also belong to that class of individuals to which Brother Ivins belongs, and perhaps it will be considered, by those who think they know, that I also am incapable of expressing intelligent thought in regard to that same subject, the origin of man. However, I have great confidence in the word of the Lord and I accept, without reservation, these passages of scripture which I have read. I have also concluded that one can learn more and get nearer to the truth by heeding the testimony of the servants of the Lord and hearkening to the teachings of the Spirit of the Lord, than one can possibly do by following the commandments and the teachings of men who have received their understanding and their learning in the spirit and in the wisdom of man. Therefore, I put my trust in the Lord, and what I speak I believe I speak by the Spirit of God, comparing spiritual things with spiritual. I believe that man is the offspring of God, that he was created in the beginning in the image of God and is in very deed his son, so far, at least, as the spirit is concerned. I wish to read in connection with this which I have just read, a few verses from the Pearl of Great Price on this same subject:

"And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom, and it remaineth in me.

"And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

"And the first man of all men have I called Adam, which is many.

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

"And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

"And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof, even so shall another come and there is no end to my works, neither to my words."

From this we learn that there has never been a time when worlds were not created and when heavens did not exist. And, furthermore, that the creation of heavens and earths by our eternal Father from the beginning, whatever that may mean, and throughout eternity, has been and is for the one grand purpose which is explained in the next verse following this which I have just read: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

There never was a time when there was not a world; there never was a time when that world was not peopled with beings who were created in the image of God—his children fashioned after his own likeness. Life is not spontaneous upon

this earth. It did not have its origin here; it was planted here in its varied forms. This idea that everything commenced from a small beginning, from the scum upon the surface of the sea, and has gradually developed until all forms of life, the beasts of the field, the fowls of the air, the fishes of the sea, and the plants upon the face of the earth, have all sprung from that one source, is a falsehood absolutely. There is no truth in it, for God has given us his word by which we may know, and all who are led by the Spirit of God can understand through that Holy Spirit, the truth of these things. We know, for our Father in heaven has revealed these things unto us, that life has always existed. It existed long before it was planted here, and this earth, we understand, is passing through a probation such as other worlds have passed through, and when it completes its earthly mission and fills the measure of its present creation, for it keeps the law that was given to it, it shall be sanctified and exalted. When that time comes it will be removed out of its present place as other worlds have been removed when they have filled the measure of their creation, and then another world will come and take its place. This procession will go on, worlds without end; so I understand from the reading of these scriptures.

How foolish, how narrow, how contemptible it is for men professing to be men of intelligence and possessing scientific knowledge and wisdom, to declare that all life upon this earth is spontaneous, and to confess that they know nothing of any life upon any other world. Moreover, to declare that the life here has all developed from the

same single, simple source. It is true that all life does come from the same source, but that is not the scum of the sea, a jellyfish or a pollywog. God, our Father, is the creator of life and he placed life on this earth in varied forms, and also on other worlds. He will continue his work on this earth and upon other planets, or worlds, which will take the place of this earth when it has been exalted and gone on to its celestial glory. He will continue to bring to pass his purposes by peopling worlds and bringing to pass the immortality and eternal life of his children. Now I think this is a noble thought. I think it is something that will enlighten the minds of men and buoy them up. It will strengthen our faith and give us encouragement to continue on in well doing, because it gives us hope of better things, even immortality and eternal life as the sons and daughters of God. But this false theory, which prevails in the world so extensively, is one that is debasing and not ennobling nor uplifting.

Here is another passage of scripture I wish to read from the Doctrine and Covenants, section 76, known as the vision—a vision given to Joseph Smith and Sidney Rigdon on the 16th day of February, 1832:

“And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—That by him and through him, and of him the worlds are and

were created, and the inhabitants thereof are begotten sons and daughters unto God."

This they beheld in vision, and it was revealed unto them that all mankind upon the face of this earth and other worlds are the offspring of God in the spirit, but that Jesus Christ is his Only Begotten Son in the flesh. Now, this to me is consistent, it is reasonable, it is logical and it is true. The first life created for this world was not placed upon it at the time it was created. Let me read again; this same thought is found in the account in Genesis in the Bible, but not so clearly expressed as it is here, therefore, I will read from the Pearl of Great Price:

"And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth.

"And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air."

Now, I could continue to read—I shall not take the time—and show you that the creation that was made spiritually was in the same likeness of the creation that was later made temporally, when man, beast and plant were placed upon the earth. All were created before the foundation of this world was prepared—created spiritually—and existed in the kingdom of God. When the

earth was formed and ready to receive them they were clothed with bodies that were physical and thus not only man, but the animals and the plants upon the face of the earth, became living souls, because they were composed of the spirit and the body combined. I like to believe this. I know it is true. It appeals to my reason, it appeals to my spirit, I accept it as the truth which God has revealed, and I rejoice in the knowledge that I have received regarding it. There is no theory in the world that can compare with it. These ideas of men, their foolish doctrines regarding the origin of life which are taught in many of the schools and against our protest very largely—and I am sorry to say, in too many cases without our protest, for I believe we ought to protest against these things—constitute the wisdom of uninspired men and must perish. I do not believe that the falsely called scientific theory of man's origin has any more right to a place in the public schools than the principles of the gospel of our Lord and Savior Jesus Christ have—and not half as much!

Now, it may be true, and it is true, that Abraham as he sat in his tent, could not receive the news of the world published in the daily press and have it delivered to him at his door; he could not push a button and turn on the electric light, but is that saying that Abraham was less intelligent than men are who dwell on the earth today? The truth of the matter is that these things were not intended for Abraham's day, and they would not be known and utilized today if the Lord had not revealed them to men and had not inspired men to make the discoveries which have been

made, by which we are able to receive the news as it is gathered from the telegraph and from wireless telegraphy and have it printed by machinery which is run by electricity. We can sit in our comfortable homes and turn on the light by pressing a button; we can read the public prints, and we will know what is going on today in all the world; but does that prove that we today are more intelligent, or that we have greater understanding than Abraham, than Moses, than Elijah, or any of the prophets of those early times, pertaining to those things which are most essential to the salvation of mankind? Not by any means! I read in the scriptures, if I understand them correctly, that many of the prophets of old had opened to their vision scenes pertaining to the history of the children of men down to the end of time, and the Lord revealed unto them the conditions that would prevail in the earth in this generation. They saw, if I understand the matter correctly, our automobiles, our railroad trains; they saw, very probably, the communication that was taking place upon the face of the earth so wonderfully by wireless communication, or by means of wires by which news is conveyed. They saw, I believe, the airplanes flying in the midst of the heavens, because we can read in the prophecies of these ancient scriptures many things that indicate that these things were revealed unto those ancient prophets. But these wonderful discoveries and conveniences were not intended for their day. They could not sit in an automobile and travel from city to city, or in a railroad train, and ride comfortably, nor could they ride in a modern carriage drawn by

horses, but upon the back of an ass would they journey from place to place, or walking by the side of their beast of burden they would travel a few miles each day and call it a day's journey.

And yet the prophets saw the time in the latter days when an ensign should be lifted up that those gathering to Zion should come with speed swiftly; they should not be weary, neither should they be under the necessity of slumber, nor the loosing of their girdle or the shoes from off their feet. But these advantages were not for their times and the customs and conditions which prevail now were held in reserve, not because we are any better or more worthy than the Saints of former times, nor because we have greater intelligence, but because we are living in the Dispensation of the Fulness of Times, when the Lord is gathering all things in one and preparing the earth for the great millennial reign, and, it is necessary now that all these discoveries, these wonderful inventions and conveniences should be made known to the children of men.

Those who make these discoveries are inspired of God or they would never make them. The Lord gave inspiration to Edison, to Franklin, to Morse, to Whitney and to all of the inventors and discoverers, and through their inspiration they obtained the necessary knowledge and were able to manufacture and invent as they have done for the benefit of the world. Without the help of the Lord, they would have been just as helpless as the people were in other ages. Abraham knew far more in his day regarding the planets and the great fixed stars out in space than the greatest astronomer knows today.

How did he get his knowledge? Not through the telescope; not through the spectroscope; but through the opening of his vision by the Spirit of God. He was taught by the Lord himself who revealed unto him all these things and explained the great heavenly bodies and their workings, also the earth, in a manner that never has been approached and cannot be approached by the scientific man with all his instruments to aid him and inspired by worldly learning, and don't you forget it! These ancient seers and saints were just as intelligent as we are. They were just as full of inspiration. They had the Spirit of the Lord to guide them and were directed by it. They hearkened unto those things which God taught and they understood the truth and knew far more of that which is essential, in a minute, than some of these so-called scientists, who declare that life is spontaneous and commenced upon this earth, know in a year.

Now this is my testimony. They may say I am incompetent. What do I care, as long as I know I have the truth, as long as I know that God has revealed unto me that these things which I have declared are true! What do I care what they teach, so far as my knowledge is concerned? I do care so far as the poisoning of the minds of the youth of Israel is concerned, and I protest against it. I have protested from this stand, and I expect to continue to protest, whether it does any good or not, at least with the desire to stir up the Latter-day Saints; and I want to say to you, my brethren and sisters, that it is your duty to seek for the light and the truth and the wisdom and the inspiration that come through contact with the

Spirit of the Lord, that you may understand and know the things pertaining to the kingdom of God, and see things spiritually and compare spiritual things with spiritual. By so doing we may understand all things which our Father in heaven has reserved for those who obey him.

May God bless you, and all Israel and help us to walk in the light and seek the knowledge that we may lay a foundation in truth which cannot be overturned by the follies and theories of men, is my prayer, in the name of Jesus Christ. Amen.

BISHOP CHARLES W. NIBLEY.

Three practical sermons—Save enough wheat for food and seed—Avoid speculators and invest your surplus in Liberty Bonds—Congregational singing, and selecting suitable songs.

I have enjoyed the spirit of this conference more, I think, than any previous conference that I have ever attended. There are two or three items that I would like to briefly touch upon.

We have been blessed with seed time and harvest and the earth has yielded in rich abundance, which is now being gathered by the farmers of our land. The Government has fixed the price at which wheat shall be sold. The Government has also issued instructions that no great amount of wheat shall be stored to be held for future use. But I believe it is the part of wisdom that our people should be counseled that they should not dispose of all the wheat they have, but save at least enough for seed for the fall and spring planting and also sufficient quantity for bread, at least until another harvest. If we are not care-

ful, pretty much all of the wheat that we have raised will be shipped out of the country, and before next fall we will probably be importing flour from Minneapolis—if we can get it. So, my brethren and sisters, see to it that you retain enough of the wheat you have raised, for seed, and for food, that not only you yourselves may be fed by it, but that you may have sufficient to feed the communities in which you reside; so that if you have an extra loaf or an extra pound or two of wheat more than you yourselves need, it will provide food for the poor, or for people who have to buy from you, and I feel sure the Government would not wish you to do otherwise than to care for those of your own household and of your own community. Probably that will do for one sermon.

One other point. People this year, in every activity, whether on the farm or the ranch, in sheep or cattle or who are merchandising, have been blessed with unexampled prosperity in a temporal way. Brother George Albert Smith called attention to that fact last night in the priesthood meeting, and very wisely advised the people to take care of what the Lord is now giving them, that which he is putting into their hands, and not allow it to be wasted in foolish speculations. He called attention to the fact that speculators would be after you in great number with every sort of scheme to allure you to investing money whereby you are sure to get rich quick. The oil man will show you where there are great fortunes in oil, and the coal man will make you rich from coal, and the rubber man has got fortunes for you in rubber, if you will only listen to him, and the gas man can prove

there are millions in natural gas; and it is a fact that that kind of a promoter usually has a good flow of natural gas himself. So there are fortunes for you everywhere if you will only invest in these wild schemes, part with your money and get rich quickly. We read that the fellow who parts quickly with his money is not very wise. The fool and his money do not stick together very long; they are soon parted, and all these promoters, so many of them coming around now in this year of your greatest prosperity, to separate you from your money. Well, don't you let them do it. And you sisters take my advice—as the phrase is, “take it from me”—don't allow your husbands to separate themselves from their money and put it into something they don't know anything about. But if you have a little surplus money—and you will have it with the prices now paid for grain and hay and potatoes and sheep and cattle and wool, and for all products of the soil, you will have considerable surplus—let me tell you what to do with it. If you have \$100 surplus, buy a Liberty Bond. You can't lose on that. That is good for all time, and if you want to go to a bank you can borrow money on it more than you can in proportion on your own farm, because on your farms the insurance companies and other loaning companies, including the banks, will not loan more than about 50 per cent. of the land's value. But if you have a little surplus money and put it into Liberty Bonds, the banks will advance you a much larger percentage than they will on your land. So I repeat the good words of advice offered by Elder George Albert Smith last night. Don't allow these men to separate you from your

money. Hang on to it. Put it into something that you know will do you some good. Put it into something that you yourselves know something about. That is another sermon.

Now just one minute more. I would like to encourage the idea in our wards and stakes of this Church, and also outside of the Church, of that which is being encouraged in the east very extensively, and that is community singing, congregational singing. I do not object to solos. We had some here this morning—never any better anywhere in the world. They were very fine. I love to hear them. But solos may be overdone. As a rule people love to sing. There is something in the spirit of song when you can get the people to join in it, even though some of us can't sing so well, that gives forth an inspiration which cannot be otherwise found. When we all sing together there is a spirit, an influence and a power—an inspirational power—that goes with it, that fires the soul in a way that it can't otherwise be touched or fired. So this spirit of comradeship, which the war is very largely responsible for in the east, has taken hold of the people, and they are getting together all classes of nationalities, blending together their voices and singing patriotic songs and other songs.

Especially in our congregations of the Saints, we should have more of congregational singing. We should bring our hymn books to meeting with us and then sing, have everybody sing, and everybody will feel the better for it. And let me advise our leaders of choirs—if I may presume that much—to try when they do have selections in "Mormon" meetings, that they

choose such selections as fit the occasion. A number of the leading brethren attended a meeting some time ago, at which meeting I was present, and the brother who was presiding had a slip of paper in his hand. I happened to sit next to him. There were these prominent brethren of the Church at a Latter-day Saint meeting, although there were quite a number present who were not Latter-day Saints, but it was a "Mormon" meeting for "Mormon" purposes. I looked over his list of songs on the paper that he held in his hand, which had been handed to him by the choir leader, and not one of them had the least reference to "Mormon" thought, "Mormon" ideas, or "Mormon" anything about it. Well, I don't believe that is just right.

I have seen, too, some of our brethren, leaders of choirs, select a soloist who will come forward—someone with a good voice, who is capable of good singing—who will get up in a "Mormon" meeting and commence to sing "My Rosary." Well now, "My Rosary" is fine music and a good song for a Catholic meeting, but it is entirely out of place in a "Mormon" meeting. That song recites how "I count my beads and kiss my cross," and all that sort of thing. Well, I don't do either, I don't believe in doing either, and you don't believe in it. So a song like that is entirely out of place in a "Mormon" meeting, as much so, I think, as it would be to sing "We thank Thee, O God, for a Prophet, to guide us in these Latter days," in a Catholic meeting.

Then I have heard a soloist brought in who would sing a song entirely at variance from our religious thought. Perhaps it would be the song "Without One Stain,"

the idea being that "Jesus has done everything; he has cleansed me; I haven't done anything myself, but I am going right up without one stain." I have thought: Yes, you will! Not if He knows it, you won't. There are too many stains on people who have not by sincere and heartfelt repentance cleansed themselves from stains. Such a song, therefore, is entirely out of place in a "Mormon" meeting. And you will hear, as one of the brethren suggests, the song about "The Beautiful Isle of Somewhere." Well, yes, that is in line with the same thought. They do not belong and should not have place in our meetings.

Now, my brethren and sisters, my time is up, I see, and this is my third sermon. Let us have more of community singing, congregational singing. Let us sing songs of Zion. They carry with them a spirit and an influence, not only in "Mormon" meetings, but in others, that cannot be found anywhere else, and they thrill the soul as nothing else will touch it and thrill it. Invite our neighbors to our meetings that they also may enjoy the spirit of song with us. God bless you. Amen.

PRESIDENT JOSEPH F. SMITH

PRIMARY EXHIBIT

I am reminded that the Presidency and the Twelve were invited, yesterday, by the Presidency of the Primary Association, to visit the exhibit of the handiwork of the little children for the benefit of afflicted soldiers. The exhibit is placed in the upper, large room of the Bishop's building, and I am sure Sister Felt and her associates will be pleased to have any of the brethren

and sisters who desire to see what is being done by the children, in the Primary work, to call and visit them.

A duet and chorus was sung by Sarah Hood and James H. Neilson and the Tabernacle choir, entitled, "I waited for the Lord."

The closing prayer was pronounced by President Richard W. Young of the Ensign stake of Zion.

The conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow meeting of the conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., presided over by President Seymour B. Young, of the First Council of Seventy. The singing was by the Jordan stake choir.

The choir sang, "The morning breaks, the shadows flee."

Prayer was offered by Elder Soren Rasmussen, of the Jordan stake presidency.

The choir then sang the anthem, "Come let us sing unto the Lord."

ELDER S. E. WOOLLEY.

(President of the Hawaiian Mission.)

I rejoice in meeting with you this morning. And I bring greeting from the Saints in Hawaii to the Saints gathered here in conference. They are very much interested in the work here, as they are there. And they love to get the reports of conference and to know the mind and will of the Lord given out in these assemblies for our guide. They love to read the sermons when they are published, to keep in touch with the work as it

progresses in the earth. I rejoice with them in having the privilege of meeting in this conference, and listening to the servants of the Lord, his anointed, give us that bread of life that all Latter-day Saints should hunger and thirst for. For we read in the scriptures that faith cometh through hearing the word of the Lord, and that is the object of our meeting together from time to time, that our faith may be renewed and strengthened.

I have rejoiced from the beginning of this conference up to the present moment in the testimonies that have been borne. This to me has been a wonderful conference because of so many faithful, humble, honest testimonies borne. I believe that we need more testimony in the Church. I believe that our young people need the testimony of those who have had more experience. I have noticed in my experience for a number of years that when teaching classes, and we fail to get the attention of the class, if we will turn and bear testimony to that which we know, we get the attention of the class, because when we bear testimony, under the guidance of the Spirit of the Lord, it enters into the hearts of the children of men.

It has been my good fortune to labor most of my days among the Hawaiian people. I went to Hawaii in December, 1880, under the instruction and call of President John Taylor. I remember well President Joseph F. Smith set me apart to that mission, and among other things he promised me that I should learn the language, and that the food of our people in that land would be sweet to me. And should I tell you that when I went to Hawaii, just turned 21 years of age,

I weighed 119 pounds, and now, nearly another hundred above that? The food of that land has been sweet to me, so you that have boys and girls, young men and young women called to that mission, do not worry about the food. It is good and wholesome. I wish we had some of it in this land.

I have labored among the Hawaiians mostly since 1880. I have presided over the Hawaiian mission a little over twenty-two years, and I feel that I am in a position to speak of that nation or people. I know them and they know me, and I love them because of their integrity, their love for the truth, their honesty of purpose, their faith and devotion; and oftentimes I envy some of our local elders in their prayers, both in the family prayer and in their devotional exercises, because I feel that they get near unto the Lord in prayer. They are a prayerful people; they worship the Lord. It is true that there are many who are weak, as we find in all other nations; but as a nation they are a God-fearing people. And they believe in God; they believe in prayer, and they are devotional in their natures, sweet and lovable, and I love them, too, because God loves them.

We may go back to the history of that mission to when President Young sent a company of elders there, in 1850, only a short time after they came to the Valleys of the Mountains. Among them was George Q. Cannon, the boy of the company. The Lord raised him up and made him mighty in that land, and the people of today speak of him as one of the mighty men, because of the work that he did in that land in that early day. The Lord through him gave that people

the history of their forefathers, the Book of Mormon. We find among the different nations where the Lord has raised up men to translate the Book of Mormon, under the gift and power of God, while others have been allowed to translate the Bible. The Book of Mormon was brought forth through the power of God by Joseph Smith the Prophet, who when young was made equal to that task of translating and giving that book in English. The translation of the Book of Mormon from English to Hawaiian is almost as perfect. The translation is perfect, but there are a few typographical errors in part of it, but very, very few indeed, not nearly so many as we find in the Bible, showing the care taken in handing that book down through the different nations of people. It is wonderful to me how the Lord has raised up men to do this work. President Cannon received the language so that he could speak fluently to the people within three weeks or thereabouts after arriving. President Smith was able to talk Hawaiian, administer the sacrament, conduct meetings, baptize, confirm and ordain, and preach to the people within ninety days, and about two weeks out of that time he was sick in bed with a fever. Men in that nation as well as in other nations have been raised up to preach the gospel of Jesus Christ.

When President Cannon first went to Hawaii a dissatisfaction had arisen among most of the elders. They had thought that they were going to an English-speaking people, but they found so few foreigners the President of the mission decided to vacate and to go on to some other land, which he and other elders did. The president

wrote to Elder Cannon, who was then upon Maui, one of the islands of the group. In going to those islands, in passing that island of Maui, he said in his heart, "I hope I am assigned to that island," and when they drew lots he drew Maui; and upon that island, at the little village of Lahani, he received the letter of the president of the mission saying he might return. He went up into the woods back of the home where he was living, and he poured out his soul unto the Lord, to know what to do. He felt grieved in spirit to think of returning or leaving the land when the President of the Church had called him to go there. While thus praying the voice of the Lord came to him, and spoke to him as one man speaketh to another, and told him that if he would remain and be faithful the Lord would lead him to a people who would receive his testimony. The next day he went around on the west side of the island, a long journey on foot (there were no horses in those days upon the islands, or very few), and as he neared the town of Wailahu he fell into the stream. Those of you who knew President Cannon knew him as a bashful man, and I presume very bashful when a young man. And he felt so ashamed to think he was all wet that he decided to return to Lahani, and as he went out of the stream that same voice told him to keep on his journey, and not return, that the Lord would lead him to those who would receive his testimony. And he went, after drying his clothes in the sun; and as he came into the village of Wailahu a young lady was crossing the street, and she said in Hawaiian, "Here is a foreigner," or "Here comes a foreigner." It was no un-

common thing to see foreigners then because that was headquarters for the whalers of the north, where they put in for winter, and it was remarkable that she should single him out and call to her father, "Here comes a foreigner." And it brought the father, who was a high chief, and his two attendants out to the gateway. And when President Cannon saw those three men, he knew them; they were the three men he had seen in vision, and who, the Lord had shown, would receive his testimony. And then began the work in the Hawaiian mission. President Cannon informed the president of the mission that he could return if he wished to, but he, President Cannon, would remain and do his duty, which he did. And at the home of this young man, Nefele, (who was the first Hawaiian that ever came to Utah and received the blessings in the Endowment House, went back and died there, a good, faithful Latter-day Saint), the work began in that land. The Lord opened the way, and the Lord was desirous that President Cannon, the youngest of the company, should be the instrument in his hands of opening the mission in that land in that early day. Since that time there have been converts made by the thousands and tens of thousands. President Smith, who has been interested in that mission always, went there when he was a young boy, and performed his first mission; learned the language and earned the confidence, love and respect of the people.

In the administration, too, of President Joseph F. Smith, the Lord moved upon him to build a temple in that land, as you have already heard. Now that temple is

nearing completion, and I believe it is in fulfilment of the promise that the Lord made to Lehi who, as you will read in the Book of Mormon, in blessing his son Joseph, promised him that all of his seed would not be lost. I believe the Lord led a part of the Nephite people, or a colony of them, to those islands. When some of the Nephites were migrating to the north under Hagoth, the great Nephite ship-builder, some of their vessels were lost, he reported. They may have been swallowed up in the deep or they may have drifted out to other lands, but were never heard of since. Now I believe the Hawaiian people were a part of that colony of Nephites that were migrating to the north, and the vessels became disabled and the natural current of the ocean carried them to Hawaii. Then we have the tradition of the Samoans that they came from Hawaii to New Zealand. So I believe that the Lord hid them up there, and in his own due time he sent his servants there in an early day in our history, because he loved them, and to fulfil his promises, which he always does.

We feel very grateful that the Lord has moved upon his servant, the President of the Church, to build a temple in that land, and that is a fulfilment of prophecy, because when that land was chosen and decided upon as a gathering place for that people of Hawaii there was a committee chosen consisting of President Joseph F. Smith, William W. Cluff and Alma Smith, and they reported favorably upon the island of Laie. However, as Brother Cluff was walking down the seashore early one morning while upon that mission, the Prophet Brigham Young appeared to him and said to him, "This is the place, and upon

this land we will build a temple unto our God." That was away back in 1864. I am thankful that that temple is now nearing completion. I am thankful that I have been called to labor there so long, and that through our carefulness we have been able to build that temple out of the funds that we have gathered from time to time. I want to say in favor of the good people of Hawaii that they have now raised over \$30,000 toward the erection of that building; and at the headquarters at Laie—most of the people think it is a city, it is only a little village, about 450 all told—in that village alone the little Primary organization which numbers a little over 100 has raised over \$1,000 toward the temple so far, and the Relief Society has raised over \$1,250—between that and \$1,300. Organizations of the other branches have done well. The branch of Honolulu has raised perhaps between \$4,000 and \$5,000. Thus the spirit of this work is moving upon the people, and notwithstanding this large amount of money that they have collected for the building of the temple the tithing has increased about 30 per cent during the last nine months, and they have met every other obligation. And they dress just as well as you dress, and they appear just as well, and they are progressing. They love the truth, and I hope when that temple is finished and dedicated and accepted of the Lord that they will be prepared to go in and receive their blessings. We are trying to teach them along these lines, and they are growing in wisdom, in faith and in the knowledge of the truth, and therefore we love them for their integrity.

Now I want to say to the fathers

and mothers who have boys and girls there upon missions, Don't worry about them, they are in a good land and among a good people. Rumors get out sometimes of little isolated happenings, and the people imagine that they are a common thing, while they are not. You know some people like to publish things that are uncommon, and forget all about those things that are common. I was talking with Brother Jenson just before meeting about some of these things. If there is an accident we notice it; we never think of the tens of thousands of people who never have an accident. If we are sick a day, we ever remember it, but we forget those days in which we enjoy health and strength. These little things are impressed on our minds, and I can say that sometimes people in writing about those things that are not common occasion a wrong impression. Any way, the Hawaiian people are a hospitable people, and have given the elders the best they have, and they have a warm soul that makes you feel welcome. They are kind hearted in the extreme. Therefore your missionary boys and girls are all right, and their parents here do not need to worry about them. We are trying to take good care of them, and guard their health, and instruct them how to live so that they will be efficient and be able to accomplish their labors.

I rejoice in the gospel of the Lord Jesus Christ. I rejoice in the testimony that I have. I am not tired of the work. I expect to go back to Hawaii, and continue there as long as the brethren want me. I started out that way when I was a little boy, and I hope I will have the integrity and faith to continue. It is the desire of my heart to keep

the commandments of God. I know they are true. They came from God. They are for us or they never would have been revealed in this dispensation. It is for us to keep the commandments of God, to walk in the path of virtue and righteousness, and to uphold and sustain the principles of the gospel, because they are the power of God unto salvation. There is no other way, no other road, to eternal lives except the road that the Lord has marked out; and when he says, "Come, follow me," it means that you and I should follow him, not only in faith, not only in repentance or in baptism, but in all other things that we are called upon to do, even if we are called upon to lay down our lives. If we give our lives to the service of the Lord, we are following the Christ, the Lord. That is what I want to do. We should be faithful and true and honest before God that we can look one another in the face without being ashamed.

I believe that we are gaining ground in Hawaii. We are gaining prestige as in every other part of the world. This work is going on; no power can stop it. It will continue to go on until it fills the whole earth, and we ought to be satisfied in our stations. If we are called to go to Hawaii, let us go and be faithful and true. Some say it is an awful sacrifice that we are making. I do not feel that way. I feel that it is a grand blessing. I appreciate it. I appreciate the confidence of those who have called me. I appreciate the support of President Smith, which he has always given me since he set me apart to that mission, and to every mission that I have been called to fill so far, I rejoice that I have tried

to do my duty, and I rejoice that we are doing so well in Hawaii, and I hope that the Lord will continue his blessings with the people of Hawaii as well as all other peoples. The Lord is no respecter of persons. We have some Chinese who have joined the Church, who are good and faithful and true. They are just as lovable as any other people. We have a few Japanese also who have become members of the Church, and they are true and faithful. We have many half castes, half Chinese and half Hawaiian, who seem to be among our very best, faithful and true; and I feel that we are doing a good work. We have a number of Japanese employed upon the plantation at Laie, and their children are attending the Sunday school, the Primary and other organizations. Some of them have been baptized, and are true and faithful, and they weep to think that their fathers and mothers cannot see the truth; but there will come a time when these little children who have joined the Primary, and finally have coaxed their parents who were out of the Church to consent to their baptism; and after a while they will bring their fathers and mothers to be baptized, fulfilling the scriptures that "a little child shall lead them." So we rejoice in getting the people's children into the organizations, because after a while their hearts will be converted. There was a time in in Hawaii when the wealthier children, and those of the old "missionary" stock were very sarcastic, and they used to turn away from us; they would hardly speak to me. These people take their hats off to me now, and say, "How is your work progressing? How is the temple getting along?"

Wherever we have built a temple in the Church it has softened the hearts of the people, and it is so in Hawaii, and I look for an increase of conversions in the near future, because people are becoming more favorable, and they want to know, as they put it, "What do you people believe in?" We have gone along quietly. A few years ago we were building some permanent improvements. One prominent man, with whom I had done considerable business, came along and said: "Mr. Woolley, it looks like you are preparing to stay." I told him, "We will be here after you are all gone." He said, "It looks like it." It is true, the Church has come to stay. The Lord has promised it. It is his work, and it will go on forever and ever.

I pray the Lord to bless you, and bless all, help us to be faithful and turn our hearts towards the truth, that we may all live the truth. I want to bear my testimony to you that the people of Hawaii are of the pure blood of Israel, and they are a good, faithful, pure people, and when you hear any other thing said of them, don't believe it.

May the Lord help us to be faithful and true, I ask in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON.

(Assistant Church Historian.)

This has been one of the most interesting conferences to me that I ever attended. Perhaps I can consistently assign as a reason for this that so many historical events have been alluded to and so much has been said concerning record-keeping that has appealed to me; and I feel impressed, after listening to the

historical and interesting discourse of President Samuel E. Woolley of the Hawaiian mission, to say a few words in regard to history-making and record-keeping, and explain briefly, if I can, how we all are indebted to history for what we know concerning God, our eternal Father, and his dealings with mankind in times that have passed.

I hold in my hand one of the standard works of the Church called *The Pearl of Great Price*, and I find that this little book gives us some important historical information concerning the creation of the world and other things, in addition to that which is contained in the Bible. In the second chapter, (in the *Book of Moses*), I read concerning the creation of the world the following: "And it came to pass that the Lord spake unto Moses, saying, Behold I reveal unto you concerning this heaven and this earth; write the words which I speak." The Lord then proceeded to reveal to Moses the history of the earth upon which we live, and Moses wrote it. By this means not only Moses, but all of us who are permitted to read the words that Moses wrote after the dictation of the Lord himself, came to an understanding of how the earth was formed or created, and later on why it was formed. It tells us that we were intelligences or spirits living with God our Father, and that the Lord looked out into space and said: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these [God's children] may dwell; and we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them" (*Book of Abraham* 3:24, 25). That was

the beginning of the earth on which we live.

Take the Bible, both the New and the Old Testaments, and you will find that it is the historical part of it that makes us wise unto salvation, as much so, perhaps, as that which we call the Prophets or the Psalms, or anything else contained in the books; for this reason, that if we were not posted historically, and did not know under what circumstances these sayings were made, we would never comprehend them, and they would consequently do us but very little good. Through reading Bible history we learn something about the children of Israel, how they spent forty years in the wilderness, and how they finally crossed the Jordan and reached the promised land. Reading further, we learn something about the statutes and commandments which the Lord gave unto the children of Israel, and how they prospered for a season in the promised land. Thus knowing their history we understand the meaning of the predictions of their prophets and their fulfilment.

Next we may consider the Book of Mormon. Here we find that the very first line written in that sacred volume is history commencing as follows: "I Nephi having been born of goodly parents," etc. And so Nephi commences to tell about his parentage and the beautiful history of his father Lehi who had "dwelt in Jerusalem all his days," and how Lehi was commanded by the Lord to lead his family to this land (America), whence even the Hawaiians have come, of which we have heard something today. The historians among the Nephites were very diligent in keeping records. Yet, on a certain occasion Christ

himself drew attention to an important omission in their records. I will read the following from the Book of Mormon (3 Nephi, 23, 7 to 13 inclusive):

"And it came to pass that he [Jesus] said unto Nephi, Bring forth the record which ye have kept.

"And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said,

"Verily I say unto you I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them, And he said unto them, were it not so?

"And his disciples answered him and said, Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

"And Jesus said unto them, How be it that ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them?

"And it came to pass that Nephi remembered that this thing had not been written.

"And it came to pass that Jesus commanded that it should be written: therefore it was written according as he commanded."

Referring to modern revelation given in our own time we learn that when the Church of Jesus Christ of Latter-day Saints was organized, on the 6th day of April, 1830, with six members, the very first thing God told his servants after the organization was the following: "Behold, there shall be a record kept among you" (Doc. and Cov. 21:130). The Lord did not neglect the importance of record-keeping. I have sometimes thought that on that occasion he remembered the important history of the past, and the apparent neglect in recording events at the time they took place in the days of

the Savior. We cannot, of course, tell exactly what was originally written by those who were associated with the Christ in his ministry in Galilee, Samaria and Judea, but this much we do know, that Matthew, Mark, Luke and John did not write the histories or gospels attributed to them until forty or fifty years after the events narrated by them had occurred; and for good and sufficient reasons learned men in the Christian world have during the past eighteen hundred years been trying to harmonize these four gospels, which in quite a number of instances seem to be more or less contradictory or inaccurate. The narratives were apparently written from memory many years after the events recorded took place. Consequently there is in the gospels mentioned a lack of important dates in relation to the ministry of the Savior and the early events connected with the Christian Church. In opening the Dispensation of the Fulness of Times in our day the Lord seems to guard against the repetition of what was an apparent neglect centuries before, for the very first commandment the Lord gave to his Church as an organized body in our day was, as stated, in regard to record-keeping, and Oliver Cowdery was appointed to be the first recorder of that Church which by divine command and authority was established upon the earth through the instrumentality of Joseph Smith the Prophet. When Oliver Cowdery subsequently was called to another work, a special revelation was given through Joseph the Prophet calling John Whitmer, one of the eight witnesses to the Book of Mormon, to be a regular Church historian. He was commanded to write and

keep a regular history and assist Joseph Smith in transcribing "all things which shall be given you" (Doc. and Cov. 47:1-4). And the Lord said further: "And again I say unto you that it shall be appointed unto him to keep the Church records and history continually." Had this not been a matter of great importance, the Lord, it seems to me, would not have commanded it.

If it were not for records and historians, we would have no Bible, we would have no account of the ministry of John the Baptist or of Jesus Christ. We would have no Acts of the Apostles. We would have nothing except vague tradition in regard to Christianity as it was established upon the earth 1800 years ago. If it were not for historians, we would never have had the Book of Mormon. We would not have known much that could be relied on as truth about Joseph the Prophet. We would have had something handed down to us in a more or less vague and unreliable form. With all respect to our old veterans with their grey hairs, and their unquestioned honesty—those who try to relate interesting narratives concerning Joseph the Prophet and the early days of the Church—can not, with all their endeavors relate facts just as they happened; they find it impossible to do so correctly, when it comes to details. Their memory does not permit them to tell the perfect, accurate story. But we can use their stories by comparing them with the records of the Church written by Oliver Cowdery, John Whitmer, Willard Richards, George A. Smith and many others. down to our own day.

I refer you to this, my brethren and sisters, because there has been

also in our day an apparent neglect in record-keeping. Interest seems to have been lost to a great extent at present in regard to the history of this most wonderful people, the Latter-day Saints. Let me here interpolate that there has never been another such a people upon the earth since it was first created. I make no exception to this far-reaching assertion. We have read about the Israelites in the Old Testament, the early Christians in the New Testament, the Nephites upon this continent in the Book of Mormon, and many other peoples who have dwelt upon the face of the earth in various ages. All these people had their experiences in their day and generations, but they are no more in existence; history tells us that their activities at length came to an end. But the dispensation to which we belong will, according to promise, be continued forever. We shall as an organization remain in existence throughout all time to come, and it will be just as President Woolley has said that we shall be here after every other religious denomination shall have ceased to exist. Earth itself may pass away, or undergo a radical change, when cleansed by fire, but the Church of Jesus Christ shall no more pass out of existence, for out of this Church organization shall eventually grow the kingdom of God, over which Christ shall reign as the King of kings and Lord of lords.

And now I desire to say a few words in regard to the labors performed of late years at the Historian's Office, and give a little additional information on the matter which President Anthon H. Lund alluded to in his address delivered in the first session of this general conference. We have been very

busy at the Historian's Office, and also on the outside, gathering together and putting into shape that which will form the basis of the authentic history of the Church. Some of us have traveled in all parts of the world gathering historical information for that purpose, and during these journeys most important data have been collected and thousands of records have been perused. Records have been kept from the beginning both at Church headquarters, in the different missionary fields, and in the stakes of Zion, but in many instances they have been kept imperfectly. Even John Whitmer, the first Church historian, was not faithful in his special calling very long. He apostatized and when he left the Church he refused to give up the records he had kept to the proper Church authorities; hence for a number of years we did not have the full records concerning the days of Kirtland and Missouri. On one of my special missions to the East I was prompted to go to a certain place in Missouri, where I found the old Whitmer record. I succeeded in obtaining a complete copy of the same which contains some important data in addition to that which the Church already had. The Whitmer record is not very lengthy, but it covers a period of Church history of which we cannot learn too much. I may here add that we have obtained from other odd sources of information many things of a historical nature which have since proved to be of great value. For this I feel truly thankful, because the sources of such information are now in some instances closed. Many of those who were alive forty or fifty years ago, and who could give us valuable in-

formation then, are with us no more, and in other instances records from which we made gleanings a long time ago have since been destroyed or lost.

We have endeavored to go back to the beginning. We have lived long enough and labored long enough to be convinced of this fact, that events which originally seemed trivial and unimportant at the time they happened have, as years rolled on, become matters of the greatest importance, owing to the great results that in many instances came from small beginnings. Referring to the beginning, for instance, there wasn't much stir in the United States when six men quietly assembled in the attic story of Father Peter Whitmer's log house in the little obscure village of Fayette, Seneca county, New York, on that now memorable day, April 6, 1830; but look at that event now in the light of history. How many thousands of people are not now deeply interested in that little meeting in which the Church to which we belong was first organized? When the Church was very small, even its early members did not pay much attention to a number of commonplace incidents that happened. When Brigham Young became a convert to the divine mission of the Prophet Joseph, no one except those immediately concerned paid any attention to it, but as the Church grew and President Brigham Young became one of the greatest pioneers and leaders that the world has ever known, then we began to look at President Brigham Young's conversion to "Mormonism" as a matter of unusual importance, and so with many other things because of the great results that followed. Conse-

quently we historians of a later day naturally go into the history of the Church deeper than those historians who have preceded us. We have gone over the same ground that was covered by Willard Richards, George A. Smith, and other historians, and have added a great many details that had been overlooked by them, or considered matters of so little importance that they were given no place in Church history. Thus we have, from the earlier records kept in the different branches and organizations of the Church and from thousands of letters and documents on file, culled a vast amount of historical information that had not hitherto been considered worthy of record. We have gone over some of these old records repeatedly and have also entered into the study of the records kept in the various organizations and branches of the Church in its missionary fields, throughout the entire world, and in some instances we have had to lay the very foundation historically for some of our missions. For instance, when I visited Hawaii, in 1895, I did not find anything at all in the shape of official documents pertaining to that mission for the first ten years of its existence. All the public records which had been kept prior to the Gibson episode had been lost, but with much patience and labor we went to work gathering from old letters, and the files of the *Deseret News*, material which, when put together, forms a very acceptable record pertaining to the founding of the Hawaiian Mission. We have at the Historian's Office already upwards of 700 large volumes, of manuscript history completed. We do not expect any one of you ever to read all of these lengthy manu-

script histories, but they are all very important as works of reference. These volumes and the many that hereafter will be added may consistently be termed the "fathers" of the new dispensation, and be classed with the so-called "fathers" of the early Christian Church. We have recorded nearly everything that has happened since the organization of the Church, in 1830, under proper date; and we are still recording events as they occur daily, just as regularly as the sun rises and sets, and as the Church is now represented in nearly all parts of the world it may be said that we historians make a journey around the world once in twenty-four hours, not physically, of course, but in our minds, and in our researches. This compilation of historical events is what we call the Journal History of the Church.

In addition to that we have gone into the great world-field, as it were, and have undertaken to write a separate history of every mission that has been established in any part of the world, together with its conferences and branches. This has meant for me personally two complete trips around the world. Once I went west and returned from the east and thus lost a day of my short span of life; and when I had occasion to go around the globe a second time I started east and came back from the west thereby regaining the day I had lost on my first tour of circumnavigation. My journeyings were chiefly in the interest of Church history. Following in the wake of the missionaries who had preceded me, I succeeded in obtaining much valuable information from many different sources, and in addition to that I gathered up thousands of records which had accu-

mulated in the various missionary fields and sent them to Church headquarters, where they are now safely stored in the Historian's Office. Many of these records are in my estimation worth their weight in gold to the historians and also to the Church at large.

We have also gone into the different stakes of Zion for historical purposes, and we have gathered material for and written the history of every stake more or less completely, commencing with the organization of the stake at Kirtland, Ohio, the stake in Missouri, the stake in Nauvoo, Illinois, etc., and we have continued this work down to the present time, but more particularly to the close of the Nineteenth Century. Even all the stakes of Zion as they are now organized have had attention. And we have done more than that. We have gone into the details of every bishop's ward in the Church, and as we now have about eight hundred such organized wards in the different stakes of Zion, the work is immense, and we have paid attention to all of them, particularly the older ones. Thus we have written the history of every settlement of the Saints in the Rocky Mountain country, extending as they do from Mexico on the south to Canada on the north. We have visited every nook and corner in the mountains and have gathered and written something in the shape of history of everything that has an existence within the meaning of Church organizations. I believe I can say truthfully that no organization dating back to the Nineteenth century has been entirely neglected, though in some instances we have been enabled to write much better histories than in other cases, owing to the

difference in the sources from which we have obtained information.

In most of the wards we have also written histories of the Relief Societies, Sunday Schools, Young Men's and Young Ladies' Mutual Improvement Associations, Primary Association, Religion Classes, etc., not to speak of the various quorums of the Priesthood, bringing the historical thread down to the close of the century. Thus we have been enabled to give proper credit to the faithful members of the Church who have labored in the different quorums and auxiliary associations from the beginning. In doing this vast labor our chief aim has been to obtain accurate data and write histories that are absolutely true and reliable in all their details. But we shall not be satisfied with our labors until we have made one more visit to all the stakes and wards throughout the Church for the purpose of reading to the old settlers, and all others who are interested, that which we have written, in order to insure accuracy and correct all possible errors that may have crept in. In this our next visit we look for a full-hearted response and co-operation on the part of all the people. Let no one, no matter how busy they may be with other things, let the opportunity pass, but meet with us and become convinced, so far as they are able, to lend aid and assistance, that the histories made concerning them and their settlements are correct.

In our work of revision we desire to guard particularly against errors in names. I have frequently said that my hair turned grey because of the difficulties I met with in my historical labors in finding out the correct names of the brethren

and sisters concerned in the histories that I was writing. My hair from my childhood days being somewhat flaxen in color, I did not anticipate that it would ever turn silver grey, but it did, and I think it was partly due to the fact that I met so many people in my travels,—intelligent people, too—who did not seem to know their own names.

Let me explain further. The whole history of the Church is as a matter of course based upon the actions and experiences of men and women who have taken more or less active parts in public matters, both at home and abroad. We have tried to give these faithful men and women due credit in their own names, and have endeavored to rule out nick names, pet names, abbreviated names or initials, misspelled names, and names of foreigners who on their arrival in this country have anglicized their original names and thus have become known as different individuals. The changing and corruption of names have been a matter of much annoyance to the historians, as we often have met with men who while filling missions abroad would be known by one name and while filling positions at home in the wards and stakes of Zion would be known by some other name. Now, this is all wrong. A person should endeavor to have everything he does in the interest of his own as well as the public good credited up to his own name, and not alienate himself from the works of his life by giving credit to some myth or to something that cannot be identified. Let me suggest to you, brethren, when you fill a mission, that you fill it in your own name. When you pay your tithing or donations, pay it in your own name, and when you fill any

office or position of any kind whatever, see that your own name is given the credit for the same. We may need all the credit we can get when we appear before the righteous judge of all. There should not be the least deviation in the writing of names for historical purposes, and let me say to all: Do not go through the world with a pet name or a nick name; use your real name invariably, especially for public purposes—the name you had given you when you were blessed by the elders of the Church as little children, which name at that time undoubtedly became a matter of record. This means more to you than you perhaps imagine, though you may think it is merely a technical matter; but let me assure you that it means your very identity as an individual, historically. If you insist to go through life with false or corrupted names, you will undoubtedly regret it. For historical purposes “Harry” should never be substituted for “Henry,” nor “Lizzie” for “Elizabeth,” “Bob” for “Robert,” “Dick” for “Richard,” “Polly” for “Mary,” etc., and family names should be scrupulously guarded. We do not like to see the beautiful Swedish name of “Soborg” changed to “Seamountain” nor “Jorgensen” to “Yorgason.” Natives of Germany, Scandinavia, Holland and other foreign countries should retain the original way of spelling their names, and also, if possible, the pronunciation; otherwise their identity may become lost and be ruled out of history altogether. No matter how many positions you have filled in the Church, or how much good you have done in life, it will not count to your credit in the records kept in mortality, un-

less you do what you do in your own name. We cannot afford to falsify the records. Yet in some instances this has been done to such an extent that I sometimes wonder if the angels themselves will know who we are.

In conclusion I desire to impress you with the importance of keeping individual records. The public records are in many instances well kept and preserved, but in other instances they are imperfectly kept and not preserved at all. In such instances the parties interested may lose their credit, unless they have kept individual records, to which reference can be made. If we have been called by the Lord to labor in his vineyard, and thus been privileged to take part in this great Latter-day work, it is but proper and right that history should give us credit. I therefore suggest to you all, brethren and sisters, that you be not afraid or be too modest to make records of your own. In saying this I appeal to all of you who are old enough to understand what I say. Remember the old saying, “that what you do yourselves is sure, but what you trust to others may prove disappointing;” also “if life is worth living, its deeds are worth recording.” So let us keep individual records. If you cannot keep a daily journal, like some of us, who have kept journals nearly all through life, then write at least some of the most important events of your lives. Some of you old veterans that I now see before me will, like myself, pass away before very long, but before going to the great beyond write down some of the experiences you have had in your life with good ink and on good paper, that it may be left for your

posterity. This will serve a better purpose to perpetuate your memory than a costly stone monument, and by doing this it may be said of you, as was said of Abel of old, "though dead, he yet speaketh."

Among our many other duties, brethren and sisters, let us therefore remember this essential duty of record-keeping. In the midst of our busy lives do not let us be too modest nor too negligent, to record some of the things the Lord has permitted us to do in connection with his great latter-day work. I believe it would be perfectly right for us to overcome our modesty or negligence to such an extent that we record something about ourselves, and not rely altogether upon the angels above us "who are silent notes taking of every action," remembering that we mortals do not have access to the records made above.

Joseph Smith the Prophet, in one of his letters to the Church, said: "Whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth shall not be recorded in heaven" (Doc. and Cov. 128:8). While this was written originally in reference to baptism for the dead, it can apply, I think, to record-keeping altogether.

Then, brethren and sisters, endeavor to make records for yourselves, and aim to become true and accurate historians at the same time, not forgetting that we should all live lives and perform deeds worthy of recording. God bless you. Amen.

Selma Pearson sang a solo entitled, "Let us have Peace."

ELDER WALTER P. MONSON.

(President of the Eastern States Mission)

To be privileged to attend this conference has been the opportunity of my life, I am so thankful for the spiritual blessings that have been poured out in the instructions that we have received during this conference. When I left New York I thought, Well, I am going to the service station now where my spiritual batteries shall be recharged. I think of all features associated with these gatherings, the most important and essential is the spirit of which we partake, and which we are expected to take, not only to the stakes and wards of Zion, but out to the frontier, in the missions of the Church.

It is not enough to draw inspiration from the congregations who have gathered together; but I sincerely ask an interest in your faith and prayers, that if the Lord has any message to deliver to you through me, his humble servant, that we shall not be disappointed. I feel incompetent to occupy this position by virtue of the innate stability which I may possess, but rather I feel like Joseph, that son of Jacob who, when he was taken from the dungeon to interpret Pharaoh's dream, bowed his head in meekness before his Maker and before King Pharaoh, and said, "It is not in me, yet God will give Pharaoh an answer of peace." I find in holy writ accounts of great men whom we regard as having lived very close to their heavenly Father, men who have enjoyed the abundance of inspiration from God our Father. They, too, have felt the weakness which I sense this

morning. Jeremiah, that great prophet whose record has been handed down to us in the Old Testament, prayed thus: "O Lord, I know the way of man is not in himself. It is not in man that walketh, to guide his steps aright." I also find Enoch, who was very faithful before the Lord at all times, uttering these words after he had been called to a very important ministry:

"And when Enoch had heard these words he bowed himself to the earth before the Lord, saying, Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech, wherefore am I thy servant? And the Lord said unto Enoch, Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good. Say unto this people, choose ye this day to serve the Lord who made you. My spirit is upon you, wherefore all my words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course, and thou shalt abide in me, and I in you, therefore walk before me. And the Lord spake unto Enoch, and said unto him, Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so. And he beheld spirits that God had created; and he beheld also things which were not visible to the natural eyes; and from thenceforth came the saying abroad in the land, a Seer hath the Lord raised up unto his people."

It was, perhaps, this same feeling which possessed the boy whom we have learned to regard no longer as a "boy prophet," but rather the great American Prophet Joseph Smith, when, before he was fifteen years of age, he felt his incapability to serve God in and of himself. Retiring to a wood not far distant from his father's home, looking around him to make sure that he

was unobserved by curious eyes, he knelt down and for the first time in his life uttered a solemn though simple prayer to God for light. His soul had been stirred by religious sentiment through attending revival meetings which were carried on in his neighborhood. And as he knelt and prayed to God, the power of darkness attacked him. He was thrown violently to the earth until he despaired of his own life. By superhuman, aye, that spiritual, power which was accentuated by the assistance of his heavenly Father, he prayed that the powers of darkness might be dispelled. And so it was, for he saw at noon-day, coming through the trees of that sacred grove, a light surpassing the brilliancy of the sun, in which shaft of light he saw God the Father and his Son Jesus Christ. Then, with a childlike appeal, he said, "Which of all the churches and denominations shall I join?" The Father of the spirits of all men, pointing to the younger personage, said, "This is my beloved Son; hear him." Such was the command given by God at the scene of transfiguration when, through spiritual ecstasy, those who accompanied the Master in the mountain, said: "Let us build three temples, one for thee, and one for Moses and one for Elias." The voice of God spoke and said: "This is my beloved Son in whom I am well pleased; *hear ye him.*" If the world would heed that injunction of God the eternal Father there would be but one Church upon the earth today. They are not hearing Jesus Christ, but they are prating about "believe in the Lord Jesus Christ and thou and thy house shalt be saved."

Isolated texts have been taken from the scriptures upon which

creedal religions have been based, while the greater part of the scriptures have been brushed aside as being worthless, and only parts of the religion of Jesus Christ retained. We, too, believe and hold that sincere belief in the Lord Jesus Christ is essential, but if that is all that is essential, as many aver, then I ask our Protestant friends, Where is the excuse for your existence as a Church? because I understand it has been an essential teaching of the Catholic church that belief in the Lord Jesus Christ is necessary, and if that is all that is necessary all of the added ceremonies, the pomp and show of the Catholic church which became so heavy that it broke of its own weight, is atoned for in the acknowledgment of Jesus Christ. But something else is needful. Those who claim that belief in the Lord Jesus Christ is all that is necessary, are making a claim which I am prone to believe they do not believe themselves. Martin Luther broke from the rule of the Catholic church because of a difference in something else than belief in the Lord Jesus Christ, and yet we have various sects and denominations claiming that belief in the Lord Jesus Christ is all that is necessary. What would you politicians, if there are any here, you Democrats, what would you think of a member of your persuasion who says, "I believe in the principles of democracy," and yet who refuses to give his support to the party by going to the polls and voting? What would you Republicans think of such a man who has no more faith and devotion to his party than to say, "I believe these principles are the true principles of civil government, but I refuse to vote"?

We believe in the Lord Jesus Christ as no other people upon the earth believe in him. He himself proclaimed the utter uselessness of that individual who said, "Lord, Lord," and did not the things which he said.

How shall we apply that principle of belief in the Lord Jesus Christ? How do you say that it is essential? It is the measurement, not the thing measured. It is the schedule, but it is not the train. It is the formula, but it is not the mixture. For example: Questions arise respecting baptism, one saying that sprinkling is baptism, another that pouring is baptism, another, that one must be baptized three times kneeling in the water, and going down face foremost; and another, that baptism by immersion, both standing in the water, is baptism. Now in this maelstrom of contention which shall we believe? Athanasius, the father of the Athanasian creed, John Wesley, the father of the Methodist church, John Calvin, the organizer of the Presbyterian church, Henry VIII, the founder of the Episcopal church—which are we to believe?

Believe on the Lord Jesus Christ, what he says of it, and you shall be saved. When Paul and Silas were miraculously delivered from that Philippian jail, and the jailer was about to commit suicide, fearing that he had lost his charge and would be censurable before the king, told what he must do after earnest inquiry, to be saved; he had his own philosophy, the pagan philosophy. He was worshipping false gods, and when he fell at Paul and Silas' feet, and was about to worship them, he was enjoined to believe on the Lord Jesus Christ,

not upon Paul or Silas, not upon pagan philosophies.

Let that be the beginning—the rule by which all disputes shall be settled, believe on the Lord Jesus Christ, and not make it the end of our faith. Make it the rule by which we shall measure our faith and integrity to heaven and heaven's law. When the word came to the Prophet Joseph Smith, "This is my beloved Son, hear him," it spoke volumes as to what should come. God is the God of revelation, and that he speaks by the voice of truth, and that men and women whose lives are ever actuated by that Spirit of God which has been so abundantly poured out in this conference, that they, too, shall have the revelation of the Lord.

The world look upon us Latter-day Saints as being children led by a Pied Piper to destruction, and that we have not minds to think for ourselves. I want to tell you that there is no people upon the face of this earth with whom I have come in contact in all my eight and a half years of missionary work who are as free to think and act for themselves as are the Latter-day Saints. I really believe there is a shiver runs through the nether regions when some of our Christian brethren begin to think for themselves.

Instead of being led astray by creeds and by man-made religions, let them stand upon their dignity and hear what Jesus Christ says. I maintain that the spirit of revelation is to be enjoyed not only by the prophet, seer and revelator of the Church, but by all faithful members also. Inasmuch as revelation comes by the Spirit of God—by the Holy Ghost that was to testify of

Jesus Christ, and that Spirit is in the hearts of all the faithful children of God, if they are faithful, and if actuated by that Spirit of revelation which directs the life of the prophet, seer and revelator of the Church, they, too, will have the authority to give the word of revelation in things pertaining to their charge.

When the President of the Church speaks, revelation comes to us, our souls are surcharged with that Spirit, and we say amen to whatsoever the Lord speaks.

My soul is glad in the opportunity that I have in attending this conference, and of mingling my testimony with such grand, good men as those who stand at the head of this Church. I know, too, that they are men who are upheld and sustained by the power of the true and living God, and that those who criticize them can compare in no measure with the lives of those who stand at the head of this dispensation. I used to think, when a child, what a pleasure it would have been to associate with the Prophet Joseph Smith, with Brigham Young! I had the pleasure when a child of meeting President John Taylor, and have been acquainted with every president of the Church since. To be associated with this great missionary movement and feel that I am willing to give my life for it, if need be, along with such men as President Joseph F. Smith, and President Anthon H. Lund and President Charles W. Penrose with whom I stood shoulder to shoulder and preached the gospel in Great Britain, I assure you is an unspeakable pleasure to me. I wonder if my children will be appreciative of their father's association with these men who have presided over the

Church when the greatest advancement of this people have been achieved.

I bear you my testimony that I know as I know who is my father and mother, that the gospel of Jesus Christ is true. I know that they are my father and mother because of the fatherly and motherly love that they have extended toward me in my childhood and all through my life, the wholesome counsel and advice that they have given me, as I also know that the gospel is true because of the application of the laws and the saving promises made through obedience to the gospel, by which I have been brought to know more and more of the transcendent joys brought to my heart, than even those that have come through my earthly father and mother. To prove my love for God's work I am willing to leave father and mother, houses and lands, wife and children for the kingdom of God's sake.

I hope that the youth of Zion may realize the responsibility that rests upon them in carrying the gospel to the nations of the earth, for there are thousands who are praying, Cornelius-like, for the truth.

My experience in the Eastern States mission has led me to believe, and I bring this to you, that there are thousands of men in governmental affairs, as well as men in financial and other prominent positions of trust who are thoroughly converted to the gospel of the Lord Jesus Christ. I count them among my dearest friends, and when I have needed friends, they have extended their hands to me and said, Brother, I will help you.

May you carry the spirit of this

conference into your homes. May we all rejoice in being permitted to be born in this day and age of the world when the cornucopia of heaven has been poured out and the blessings of heaven both temporal and spiritual, have been showered down upon us all.

May the blessings of the Lord be upon us, and in our hearts. May our greatest sermons be spoken in our daily lives. God bless you all, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT.

(Late President of the Mexican Mission.)

I realize, my brethren and sisters, that the time is far past, and I merely desire to bear testimony to the fact that I know that the gospel is true; I know that Joseph Smith was a prophet of God.

I testify to you that I know that Joseph F. Smith is inspired of the Lord for the work that he has to do.

May the Lord help us follow the counsel of our leaders, these men of God, and to live according to the gospel, and have a burning testimony of it always in their hearts, is my prayer in the name of Jesus Christ. Amen.

The choir sang an anthem, "Mighty Jehovah."

Benediction was pronounced by Elder Rey L. Pratt.

OUTDOOR MEETING.

An open air meeting was held in front of the Bureau of Information Building. Benjamin Goddard, president of the Bureau of Information, presided. The music was furnished

by the Latter-day Saints University choir, B. Cecil Gates, directing.

The choir and congregation sang: "We thank Thee, O God for a Prophet."

Prayer by Elder Joshua Greenwood.

Choir and congregation sang: "Come, come, ye saints, no toil nor labor fear."

ELDER JOHN W. HART.

(President of the Rigby Stake.)

My brethren and sisters and friends: To say that I am surprised to be called upon to occupy this position this morning, I assure you is putting it very mildly. I am here because I was sent, and I believe that it is the duty of every Latter-day Saint to do their bit in the furtherance of the cause of this great Church to which we belong, just as it is for us to do our bit when we are called upon to defend the Nation in which we live when it is in trouble.

I trust that I may be strengthened by the Spirit of the Lord. I can assure you that I feel fortified with the knowledge of those of my brethren who are here to assist in this service this morning, and I know that the Lord will bless them and us all, and that we will feel that our coming together has not been a failure, even if we are called upon to hold our services in the open air.

I was impressed with the opening address of the President of our Church, at our conference, and the addresses of our brethren who followed. The theme advanced by them has been in my mind for some time, that we should pay our respects, show our loyalty, extend our appreciation to those whom the

Lord has placed in authority over his Church and over his people in the dispensation in which we live. I am thankful for the great men who preside over the Church now. I am grateful for the President, for his Counselors, for the Twelve, for the Presiding Bishopric, for the Presidents of Seventies, and all good men who have spent so much of their time in the interests of humanity; I know that it is fitting and right that we should express our feelings and our minds along this line while those brethren are with us, and not wait until they have passed beyond. Therefore, I bear my testimony to the goodness of these men, to the efficient administration that they are giving this great Church and the people of the Lord who have embraced this gospel.

I come from the Rigby stake of Zion, a stake situated in southern Idaho. When I went there some twenty-one years ago, I found a wilderness, a desert. Practically on the very spot that was desert at that time, three weeks ago it was our pleasure to have with us President Smith, President Lund, President Grant, and Bishop Nibley, to assist in dedicating a new stake tabernacle that we built last year. This building seated, and we had present at our afternoon session, 2,755 people, where 25 years ago was nothing but sagebrush. I mention this, my brethren and sisters, that you may know that Zion is growing and spreading; and this is only one of the stakes out of probably 15 others so organized in that great state of Idaho, adjoining Utah on the north.

I am proud to be a Latter-day Saint, I am proud that the Lord has blessed me with sufficient courage

and faith to be true to its principles, to be true to the cause. I have always taken great pleasure, and have been delighted whenever an opportunity has presented itself to me to explain unto my fellow men the principles of life and salvation that have been revealed to us in this dispensation.

It was only a short time ago, while visiting in the state capitol in the state of Idaho, that a very prominent man came up to my room, one with whom I had the opportunity and privilege of serving in the state senate in Idaho, a man highly educated. He came up to my office, not with a view of talking religion, but I presume he came to talk politics. We had not proceeded very long until our conversation drifted upon those topics, and the first thing he said to me was, "Senator, don't you know that there is now being a persistent effort put forth in this state by a certain religious organization to control its politics?" I said, "Senator, I am surprised to hear that statement; I thought the only fear that was contained in the hearts of the citizens of Idaho of any Church controlling the politics of our state was the 'Mormon' Church." "O," he said, "you are mistaken."

That opened the conversation. I asked him what religion he professed. He said he was a member of the Christian Science Church. I told him I was glad to know that, that I knew a great many people who were broad-minded who were members of that church, and I was glad to know that he belonged to that organization.

He told me what a wonderful lecturer appeared in the capital city last year, and he explained the God they worship, and he said, "I took

one of your members up and introduced him to him after the services were over, and he said he thought the talk was very nice, but he did not understand the kind of God that had been portrayed to them during that service." I said, "No, he would not understand that, because you believe in an immaterial being as your God. As Latter-day Saints — 'Mormons,' as we are known—we believe that God is a material being, an exalted, immortal man. He was once as we are, and it is possible for us to attain to the heights that he has now attained; and we base our faith on the circumstance that transpired in the death, crucifixion, and resurrection of our Lord and Savior Jesus Christ. When he came forth, there were evidently people on the earth, his followers, who did not have a correct understanding of this being we call God, and before Jesus left, it was his will, that his disciples should know what kind of a being God was, that when Christ should leave them he might leave them united with regard to this great principle, because we are told that in order to obtain eternal life we must know Jesus Christ the Son of the Living God, and we must know God the Father, before we can intelligently and consistently worship him. I turned to the Bible, and, by the way, I always carry my Bible and other Church works with me. I have them in the hotel now, though I don't always read them. I always feel fortified when I have them with me. I got my Bible, and I read to him where the Savior appeared to his disciples, and told them to bring meat and give him something to eat; and he did eat and drink with them, and invited them to come for-

ward and put their fingers in the holes in his hands, saying, "Handle me, because a spirit hath not flesh and bones as ye see me have."

"Now," I said, "you may see that there were evidently people then, even in the days of Christ, who were with him personally, who entertained the same views erroneously, as you and a great many other conscientious people do, concerning the kind of being that God is. Thomas was not present, and he was not satisfied to accept the testimony of the other disciples, hence it was necessary that the Savior come and present himself to Thomas that he might also understand."

And when I finished with him, he turned to me and said, "I am surprised. I never knew there was anything like that in the Bible. You certainly have some substantial evidence on which to base your theory."

He asked me what I thought about the incident of Christ upon the cross, when the thief acknowledged him and Christ promised him, "Today shalt thou be with me in paradise."

"How do you explain it?" he said. I said, "Let the Apostle Peter explain that to you." The thief did not go to heaven as modern Christians claim that he did, but to a place of departed spirits, as the Savior did during the three days that his spirit was separated from his body.

I referred to several other things, but he was called away before we finished our conversation. About three weeks after, I received a letter from him something like this: "My dear Mr. Hart, The little conversation that we had on topics in the hotel during your visit in Boise

has made one of the greatest impressions upon my mind of anything I have known in the religious line yet, and I am anxious to know more about your gospel and doctrine."

I mention this, my brethren and sisters, to show that it is our duty to be alert at all times, ready to defend this great cause, because the Lord has entrusted it to our care, and placed the responsibility on our shoulders. I want to testify to you that I have never lost anything in this way, in any shape or form. I have never lost my standing among my non-"Mormon" friends on account of defending at all times the Church to which we belong. I want to say to you that you never will. May the Lord bless us in this. This is my testimony to you, and in it I have always taken great pleasure.

I pray the Lord to bless us that we may be valiant in the cause, that we may be brave and willing to meet all people, and defend this cause in which we have enlisted, in the name of Jesus. Amen.

ELDER JOSEPH R. SHEPHERD.

(President of the Bear Lake Stake.)

This is certainly a very inspiring audience assembled in the open air at this meeting, and I pray, for the few moments that I stand before you, that I may enjoy the inspiration of our heavenly Father.

At every conference of the Church there seems to me to be some special message to the Saints, and at this conference, the thought that has come to me is this, that in our day we have prophets of God, who speak the mind and will of God to the people, and that we

should hearken unto them. We read in the ancient scriptures that one, a very wise man, said that a prophet is not without honor save in his own country. How true this is! It is as true today as it was when it was first spoken. When I heard the testimonies of our leading brethren, concerning the prophets of this dispensation and their ministry, this thought came to me, that now, when some of the modern prophets are dead, we are beginning to look to their words and take heed, while probably in the day in which they were spoken, they were not heeded to such an extent.

It is a very strange thing that in order that we shall pay respect and reverence for the prophets of God, that they must be ancient or must have lived hundreds of years ago. We will go to the scriptures and read what the prophets have said thousands of years ago, and ponder over their words and try to understand what was meant by what they said; and yet today, when the prophets speak to us, we do not take that same care, and we do not pay that same reverence to their words. This is a human failing, and I take it that the word of the Lord to the people today is this, "Hearken unto the words of the prophets of God who are among you. Listen to their warning voice, for they speak the word of God just as truly as did the prophets of old."

The Latter-day Saints today are reading the Book of Doctrine and Covenants probably to a greater extent than it has ever been read. Why? Because they are just beginning to find out that God revealed to his servant, the Prophet Joseph Smith, many things pertain-

ing to this world and to the condition of the world, and the things that were about to come upon the nations of the earth. We read it before, but we paid little attention to it. We did not attach the importance to it some years ago that we do today, and when I heard in the tabernacle yesterday extracts from the Book of Doctrine and Covenants, I was impressed how literally the words of the Lord, through his servant the Prophet Joseph Smith, are being fulfilled right in our day. We know it, we testify to it, and the half has not yet been told.

Search the scriptures, modern scriptures as well as ancient, and there you will find food that will be profitable for you to digest, and to profit thereby. Hear the words of the Lord as they are given to you through his servants, and then you will be prepared for the things that are about to come to you and to the nations of the earth. My testimony to you today, my brethren and sisters and those who may not be members of the Church, is that there are today men who are prophets of God, just as much as any who have lived formerly upon the face of this earth, and they speak the word of God to you. Their words are full of meaning, full of light, and if you take the same care and patience, and have the same faith in what they say, as we exercise in what has been said thousands of years ago, we will be profited thereby. Hear the words of the Lord through his servants, and you will be blessed. I bear my testimony of these things to you, and I pray God to make us faithful, in the name of Jesus. Amen.

ELDER HEBER C. AUSTIN.

(President of the Bingham Stake)

I assure you, my brethren and sisters, that it is a very trying ordeal for me to follow such men as President Hart and President Shepherd, who have had so much experience in public life. I trust I shall be able to say a few words, by the aid and assistance of the Spirit of the Lord. I bear testimony to the truths that have been spoken by these men.

I learn that the keynote of this conference, to the Latter-day Saints is that they shall keep the commandments of the Lord; that they shall be obedient unto those things that we have been called to and have accepted.

In the Mutual Improvement meeting this morning, we were discussing, in addition to this, some of our duties as citizens of this great nation of which we form a part; and I was impressed with the desire of the leaders of the Church to stimulate loyalty in the hearts of the Latter-day Saints, to our Nation in this day of our tribulations. Our special attention was called, my friends, to the purchasing of Liberty Bonds, this second issue of Liberty Bonds now being placed before the American people for purchase. A resolution was passed there this morning that we would all do our uttermost in the purchase of these bonds. We would not only advise our friends and neighbors, but we would purchase ourselves, and would show our loyalty by our actions. We have always believed, and it has always been the doctrine of the Latter-day Saints, that "Mormonism" should be reflected in the lives of its people.

Now, my brethren and sisters, I am delighted with the growth and development of this Church, with the testimony of our brethren concerning increased desires for righteousness and good works.

I, too, come from the north, and I am a neighbor of President Hart and President Shepherd, and I want to testify to the truthfulness of President Hart's words concerning the growth and development of the Latter-day work in that country. We have today in the sixteen stakes of Zion in Idaho, 80,000 Latter-day Saints. Nearly all of them have gone there and have grown up there in the last twenty or twenty-five years. We are endeavoring to do our part to wield an influence among those people, that shall be calculated to place the Latter-day Saints in their proper light; and we are successful, we are laboring and living in peace and quietude with our neighbors. There is no contention, the old anti-"Mormon" feeling that used to exist a few years ago is all passed away and we hear nothing of it any more. We are pleased at this condition, we recognize the hand of the Lord in it, and we recognize that the Lord has brought our opposers to a better understanding of the motives of the Latter-day Saints; and when our motives are understood by those not of us, they will judge us righteously and give us the credit due us.

You know, my brethren and sisters, what "Mormonism" stands for—for the ideal type of citizenship, for the ideal type of good living, better living, the proper rearing of our children, that we may make not only consistent Latter-day Saints of our boys and girls, but the most ideal citizens, loyal to our land, our flag, and able and willing

to defend the country. We of all other people believe in the divinity of the Constitution of the United States. There is no other people who believe that the Lord inspired men to write the Constitution of the United States as do the Latter-day Saints; and we believe that this great instrument shall be perpetuated, and that the liberties of the people of this country shall always be maintained. We believe that this is a land preserved by the Lord until this day and generation when he should re-establish his work. With these ideals, we could not do anything else than right. I shall give way because you are all waiting to hear Major Roberts talk to you. God bless you. Amen.

A solo was sung by a member of the choir, entitled, "Kind words are sweet tones of the heart."

ELDER B. H. ROBERTS.

(Of the First Council of Seventy)

My brethren and sisters: I am indeed happy to have this opportunity of meeting you and addressing you on this occasion.

We are living in times that are the most trying through which the world has ever passed; but also, we are living in the most splendid time that the world has ever seen. I do not envy the ancient patriarchs named in the Bible, as belonging to the Patriarchal period of our world's history; I do not envy the people who lived in the classic lands, and in the heroic times of Greece or Rome, at the height of their splendor. I do not envy the men who lived in the days of chivalry, in the Middle Ages, when the individual man, and his prowess counted for so much. None of those

periods of time was as splendid as the period in which we live; and the opportunities of those ages were not equal to the opportunities of today.

I do not know how it comes about, but every day thrills me with emotions of gratitude that I am living now, and that in a very small and humble way I have the opportunity of doing the things that are appointed unto me to do, and I think that that can be true of the humblest citizen of this great republic—for there are none so humble in life that they are deprived of participating in the greatness and in the glory of these days. And yet, I recognize the fact that we live in a day when destructive forces are in operation, when men's minds are troubled because of the things which apparently are coming upon the earth. I realize that it is a day of great sacrifice, when the people are called upon to lay upon the altar of their country the richest gifts that God has given to them; and as I have witnessed the sorrows of mothers who feel that they are sacrificing their sons, dearer to them than all the wealth of the world, I have sympathized with them, but I have also congratulated them in my heart upon the opportunities that have come to them to give expression to the nobility of their souls by the sacrifices they make.

We are in a period in the world's history of very great disturbance, when action is intense, when change is continuous. I glory in that, because I believe that action means purification. The Prophet Joseph, in one of his revelations to the Church, asks this question, or at least the Lord asks it through him: "How long can rolling waters remain impure?" It is the stagnant

waters that breed miasmas, and that become dangerous to the health of communities. The glorious stream that dashes down the mountain gorge and flows over precipices in waterfalls, and then goes rushing down the rapids, broken into spray, kissed by the sunlight and purified by its exposure to the air, in its great race for the ocean—such waters quickly purify themselves; and so do peoples, so does a world in commotion, in intense action. It means for the world cleansing, purification; it means a march of progress. And we want to keep this in mind, that back of all the turmoil and commotion that comes with this war period in which we live, God stands, and his law obtains. We want to possess our souls in absolute confidence that we live under law, and that law operates in the midst of destructive forces as well as in the operation of constructive forces. In my own reflections, I have come to a very happy state of mind. In the midst of all this strife, I have learned to remember that God lives in his universe, that he is everywhere present with widely diffused influence and power, upholding all things, and that destructive forces will not go beyond what his wisdom shall decree to be their bounds.

On this subject I think there is a fine, even a sublime, passage in one of our revelations, that I would like to read to you:

"All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions."

This revelation joins most admirably in a deduction made by a prominent writer, the author of *Natural Law in the Spiritual World*—Henry Drummond. In that work, the author says, "There is no finer generalization made than this, that even law is governed by law." In other words, as it is expressed here in the revelation I just read, "Unto every law there are certain bounds also and conditions." And back of the law always is the Lawgiver, greater than the law, since it has its source from him.

"All beings who abide not in those conditions [prescribed by law] are not justified;

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things;

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever.

"And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons;

"And their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets;

"And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years: all these are one year with God, but not with man.

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings

in their glory, in the midst of the power of God. * * *

"And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same."

That conveys to us the splendid thought, I think, that we live under the reign of law. Nothing is going to happen in this world but what shall be under the dominion of law. Even the destructive forces themselves have their bounds and limitations fixed by the decree of God—the law.

The astronomers tell us that away off in the dim distance, so far away in the space depths that we may form no comprehension of the distance, they have the evidence that here and there a world seems sometimes to be blotted out of existence, and that which was apparent to their vision has disappeared—destroyed. So that, fixed as seem to be the stars above in the night time, regular as they move in their courses, holding so far as man knows, from age to age, still there come changes in those vast creations and they are broken up and destroyed.

This, too, is spoken of in one of our revelations in the Pearl of Great Price. Listen to it:

"Behold there are many worlds that have passed away by the word of my power * * * and there are many which now stand * * * the heavens are many, and they cannot be numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. For behold this is my work and my glory, to bring to pass the immortality and eternal life of man."

The Lord has revealed, then, that worlds pass away. In this same

passage it is written that there are many worlds that now stand and that there are many that have passed away. In other words, destructive forces are in operation as well as constructive and maintaining forces. What I want to impress upon your minds here and now is that these destructive forces are under the dominion of law, and that the whole scheme of things is under the hand and rule and authority and power of God; that there are no destructive forces operating but what contain in themselves the prophecy of reconstruction—that when a world in a certain course of its development has reached the highest attainment that can be hoped for it under conditions that have prevailed, behold this condition shall pass away—destruction comes, but only to use these materials in reconstructing better, and for the attainment of higher and nobler purposes.

I have said this much because we may consider ourselves just now as standing in the midst of a destructive period in the world's history. So indeed we are, but I am not afraid of those destructive forces, because I have this faith, that these destructive forces are under the control of God, and that they mean the reconstruction of better things for the world; and out of this maelstrom of war and famine and waste—waste of human life, waste of human treasure, waste apparently of the accumulations of civilization through many ages, there shall come even greater and higher things. There shall come larger liberty to the inhabitants of the earth; there shall come a more profound security and joy of life, of liberty, and the pursuit of happiness. There shall come a better

distribution of the wealth that is created by a combination of the efforts of men, by their daily toil and the supply of the capital that makes possible the labors of men's hands. And so I look forward to better times, to improved conditions, and out of this crucible through which the world is passing and being tried as gold seven times tried in the fire—I anticipate the development of larger opportunities and greater blessings than the world has yet known.

Do we not sing sometimes, "Sacrifice brings forth the blessings of heaven"? And do you know, I have got it in my mind that there is some proportion between the blessings that are to come and the sacrifices that are made for those blessings. Isn't that a reasonable conclusion? Well, if it is a reasonable conclusion, and if the promises are true, then from that view point what may not the world hope for in the matter of blessings in the presence of the enormous sacrifices now being made by the children of men? If the blessings to come shall be somewhat commensurate with the sacrifices that have been made by the nations of the earth during the last three years of strife and war and sacrifice, it seems to me that the earth itself will not be able to contain the blessings that God is designing for the inhabitants of the earth after they shall be cleansed by this maelstrom of sacrifice and judgment that is passing over the world.

And so, I am happy, happy to live in this day of the purification of the nations of the earth, happy to live in the days that shall see a further purification of our own nation and people. I am well satisfied with our nation. No nation in the

history of this world ever drew the sword in a more righteous cause and in a more unselfish spirit, and with greater desire to benefit humanity, than our nation has done in the present instance. If there ever was a holy war in this world, you may account the war that the United States is waging against the Imperial Government of Germany as the most righteous and holy of wars. We have not entered it for conquest, we have not entered it for the purpose of enlarging our borders and appropriating the lands or wealth of other people. In advance, the present administration of the government of the United States declared we wanted no indemnities. We asked for none of the territory of other nations, we did not wage this war in the spirit of revenge for injuries inflicted upon our citizenship, or upon our rights upon the high seas. We simply drew the sword in this case, that the nations of the earth should be free from the terror of militarism, from the tyranny of would-be masters of the world; we simply desire to see the nations put in the way of living their own lives without fear, the weakest as well as the strongest. We drew the sword of war against war itself. We fight not that war might be perpetuated, but that war might eternally cease upon the face of the earth, and that men might be free and live their lives uninterrupted by fear of the oppressor. Can you name a more righteous war than that? And shall we not be devoted to our country and to this cause of freedom?

Here in the Doctrine and Covenants is a statement that I have read I reckon five hundred times, and yet I think the truth of it never entirely came to me until recently.

When the Latter-day Saints were in exile, driven from Jackson county, Missouri, and were bivouacked out on the Missouri bottoms with no covering but the canopy of heaven, and exposed in an inclement season of the year to the rigors of the winter season of that land, the Lord, giving instructions as to how they should proceed, said in the course of that instruction:

"Again I say unto you that those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption by the hands of those who are placed as rulers and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles."

I have to confess to you that in times past when I read that, I thought the Lord was concerning himself chiefly with those who were living under our Constitution and the laws that have been enacted in harmony with it; but behold, here is a larger vision of it, and one becomes astonished that he did not see it before. Not only are the people blessed to inhabit this land, not only are they to enjoy these privileges guaranteed to us under this Constitution which God founded by inspiring the wise men of that time to construct it, not only are these principles of liberty for them, but as stated here, "they should be maintained for the rights and protection of all flesh." I invoke here and now the very word of God in this dispensation to the righteousness and holiness of extending these American principles of liberty so that they shall include all the inhabitants of the earth.

We did a noble thing away back yonder in President Monroe's administration, in 1823, when our government then served notice upon the European powers that the republics in this Western Hemisphere were no longer to be regarded as spheres wherein European systems of government might be forced upon the people contrary to their will; that those republics having declared and maintained their independence as our republic had, they were not again to be oppressed by the nations of Europe. That we called the *Monroe Doctrine*, and in announcing it, we simply stood for the right of self-government within the republics of this western world. Europe, in other words, should not be permitted to coerce the republics of the western world, they *should not impose European systems upon them*. And in taking that position, the government of the United States stood for the great principle of Democracy, in the western world, *viz.*, that governments derive their just powers from the consent of the governed; that the people of all America had the right of self-government, and we would help to maintain them in the possession and maintenance of that right, for we said at that time that any attempt to coerce or oppress any of those governments would be regarded as an unfriendly act against the United States. And that was the polite way—that was the diplomatic way of saying, "If you attempt to coerce any of these American governments, it means war with the United States." And so European powers let up at that time on their efforts to coerce the republics of the western world.

What do we say now? We say

now, "All the nations of the earth shall govern themselves; there shall arise no power, however wonderful the genius of its people may be, however confident they may feel of their ability to govern the world better than anybody else, to forbid such freedom. We simply serve notice upon the Imperial Government of Germany and her allies that the principle of self-government among the nations of the earth is going to be world wide, the right of every nation, the very weakest as well as the very strongest, to govern itself will be insisted upon and maintained. So it is a world-wide application of the old Monroe Doctrine that America is about, and there is to be no desertion of the Monroe Doctrine at all.

Since our cause is righteous, may we not hope that the God of battles will maintain our cause by strengthening our hands, by making stout our hearts? By making invincible our armies whatever they may have to sacrifice in the struggle that they shall engage in? The only thing that I am concerned about is simply this, whether we will prove ourselves to be worthy of the help and support of God. Shall we feel his strength and power enabling us to accomplish the high purposes that we have declared to be ours in connection with our entrance into this great world struggle? I am confident that the people will respond to the righteousness of our cause, and the admonitions of the president of these United States.

These reflections indicate to us, I hope, a little why it is I feel so happy in this day in which we live; and we pray that God will so help us that we shall receive renewed manifestations of his goodness and his

mercies and his guiding hand in the affairs of this nation, and of this world; which world is God's by right of proprietorship, having created it, having sustained it, having appointed to it its courses, for he has decreed from the beginning what shall be the far-off end of this world and the salvation and glory of the inhabitants thereof.

God help us to appreciate the day in which we live, and to cause our spirits to rise to the high level of these times, and the opportunities they afford, is my prayer in the name of Jesus. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

I have been very greatly impressed by the remarks of Elder Roberts, with the grandeur, the greatness, and the majesty of God. He was quoting from this good book which I hold in my hand, *The Pearl of Great Price*. The closing part of his quotation reads as follows: "For behold this is my work and my glory, to bring to pass the immortality and eternal life of man." What is the work of God? is so well answered in these few words that I hardly need make further comment; and yet we were also impressed with this thought, in regard to the work of God, when Elder Roberts pointed out to us the splendors of the universe, these heavenly bodies which we behold every night of our lives when we look out into the universe, each one performing its regular functions in its respective orbit, and when we behold the sun at noonday, and admire its splendor and grandeur, and all these creations above us, as well as beneath us: the earth upon which we stand: "All these are also a part

of the work of God." Yet great and glorious as are these splendid creations around and about us, above us and beneath us, the greatness of the work of God is this, "to bring to pass the immortality and the eternal life of man."

What? you mean to say that that is a greater work than the creation of the heavens and the earth? By far, my brethren and sisters; greater than the making of a world, greater than the creation of the universe, is the bringing to pass of the immortality and eternal life of our Father's children; for it was to this end that these heavenly planets were created, a preliminary to the accomplishment of God's great work. It was essential that they should be made to become the dwelling places of our Father's children; and their habitations, their dwellings, their abode is not greater than the children themselves; and to bring to pass their immortality and their eternal life, is greater than all the rest. The one is but a preliminary arrangement for the accomplishment of that greater purpose. When we dwelt in the presence of the Father, in that primeval day when the morning stars sang for joy and all the sons of God shouted together—it was then that the proclamation was made that the Lord would save his children through obedience to the gospel, and give unto them their freedom, their free-agency, indicating God's purpose that his children should be free, free to choose the right or wrong as they might elect for themselves. In the exercise of that freedom, granted unto all, the Lord proposed to bring to pass their immortality and their eternal life.

What is the difference between

immortality and eternal life? To bring to pass the immortality of man what is needful? All men are subject to death. You cannot accomplish the immortality of your own soul, but that has been brought to pass through the atonement of Christ, for he said, "Here am I, send me." And the Lord sent his Only Begotten Son into the world, who gave his life that we might live again. He overcame death and the grave; and through that atonement was brought to pass that great part of God's work which we call the immortality of man.

There is still something other than immortality—it is to bring to pass the immortality and the eternal life of man. Well, what is immortality, says one? Is not that to live on eternally? Indeed it is. And eternal life? Does that not mean immortality? Yes, eternal life means all that is included in immortality, but immortality does not include all that is meant in eternal life, and when we speak of eternal life and immortality, they are two separate things. To bring to pass the immortality of man has been accomplished by the atonement of Christ without any effort upon our part; but if we are to obtain eternal life, then we must co-operate with God and he will bring to pass that eternal life in his presence. To live not only as immortal beings, living continually, but to live with him in his celestial kingdom, that is eternal life, and can only be accomplished through obedience to the gospel of the Lord Jesus Christ. Thereby will God accomplish this, his great work, through bringing to pass the immortality of his children and their eternal life, for which the worlds were created, and for which we have come down in these mortal

tabernacles and are commanded to yield obedience to the will of God, obedience to his glorious gospel, the perfect law of liberty which is indeed the power of God unto salvation.

God help us to appreciate that glorious gospel and that great work of our Father which he has instituted in his great universe for the salvation, the exaltation, the eternal life of his children. Amen.

The choir and congregation sang: "America."

Benediction was offered by Elder Jacob F. Gates.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 p. m., Elder Joseph W. McMurrin, of the First Council of Seventy, presiding. Music was furnished by the Jordan Stake choir.

The hymn, "The Mighty God appearing," was sung.

Prayer was offered by Elder Peter L. Bronson.

An anthem, "In our Redeemer's name," was sung by the choir.

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.)

I observe unrest in the world, among the most learned men who themselves are nevertheless deeply concerned in trying to find out God and his ways. It is illustrated in some publications that have appeared during the present year, and that are attracting wide attention, such books as *God, the Invisible King*, written by Mr. H. G. Wells,

one of England's foremost writers, a book attacking the old sectarian notions of God, and seeking to find out a new kind of being, arguing in favor of a personal God, and yet eliminating from the godhead both God the Son and God the Holy Ghost. When I observe this unrest and witness such exhibitions on the part of learned men, my heart swells with deep gratitude for the testimony that I have of the true and living God and the knowledge that I have concerning his ways and his requirements. And when I look at this pathetic scene, I feel more thankful for this testimony than for anything else in the world. To me it is above all price. I realize that I must exhibit a sympathy towards men and women of this character who have not been as fortunate as I have, and I am sure that God will extend to them mercy if they are honest in their searches for truth. All who seek in earnestness for truth will ultimately be led to discover it.

I find not only in the world, but to quite an extent among us Latter-day Saints, a disposition to live only in part the teachings of the wonderful system which we thoroughly believe to be true. We have not the courage nor faith to adopt all, but live up to that part of the gospel which pleases us, or that part which we adopt. We have an idea that if we are faithful in one or two of the principles of the gospel it will suffice. Frequently it is said that all roads lead to heaven, and whether you are a good Methodist, or a good "Mormon" or a good Jew, it makes little difference, but as long as you do good you are along that road, and that ultimately all these roads lead to the same goal.

Now it is true that every man who does good, so far he is led towards the kingdom of God; but the difficulty is that some of us will only be able to get about a third of the way there, some will only get half way, and a great many will only get two-thirds. How many will get all the way to the kingdom of God? For whosoever enters in will have come up by the straight and narrow way, and they will be those who come up to the complete requirements of the law and comply with that law in its fullest extent, for they, and they alone will enter in; for, as I say, "straight is the gate and narrow is the way that leadeth to eternal life, and few there be that find it." The gospel is, nevertheless, very broad in its provisions, for it can care for all of those several classes. Even those who go a part of the distance will be provided for. You Latter-day Saints will recall Paul's description of the kingdoms that the Father hath provided for all his children of various grades; and in that wonderful vision to the Prophet Joseph Smith the Lord has made it plain to us just what are those great divisions about which Paul speaks. The Latter-day Saints will recall that there is one glorious place, the highest of all, to which all souls may possibly attain, the celestial kingdom, where God and Christ live, whose glory Paul has said was like unto the glory of the sun. Now we are informed in the revelations of the Lord today that whosoever shall attain unto this glory must keep all the commandments of God. You remember the advice which Peter gave concerning what, in addition to repentance, baptism and the laying on of hands, should be necessary; that men

should add unto their faith virtue and godliness, and brotherly kindness, and charity, and so on. All these requirements were essential. It does not mean that a man who is baptized into this Church has any sure guaranty that he is going to the celestial kingdom of God. Not at all.

A man who is honest with his neighbor and with the Lord and with his fellows, has done well so far; and yet his honesty will not take him all the way. Likewise a man who has been baptized and has repented of his sins, and is dishonest, after he has repented; he will never come into the kingdom of God until he is honest to the very core, heart and soul. A man who goes to meeting and says long prayers and yet returns home to lose his temper and abuse his wife and berate his loved ones will never get into the kingdom of God until he learns to control his unruly temper. The very best of us will need a probationary state to finish the work of preparation to go into the presence of the Father. If we do not do it here, just as sure as we live we will have to do it hereafter, and many of us may lose the chance and the opportunity of doing it hereafter. I don't interpret the parable of the Savior to mean that the men who came in the eleventh hour was to get the identical privileges and blessings with the man who came the first hour, only provided that he who appeared at the eleventh hour was accepting his first chance, his first opportunity. He did not come around the first hour, and go away, and say, I will come back after a while and see if there is still a job for me. No, when he appeared at the eleventh hour, it was his first opportunity,

and he seized it, and the Lord could not other than give him the privileges that the man who came the first hour received. And yet, the man who went in at the first hour would be a more experienced gardener than the man who went in at the eleventh hour. The man who goes in at the eleventh hour would have a disadvantage so far as opportunities are concerned over the man who from childhood had kept the commandments and grown up to the opportunities of the gospel all his life. He will stand far in the lead of those who are so unfortunate as not to find the door until they are old. And yet, the way is open to them to come, even in old age, and attain unto all the privileges of the gospel. They must follow in the wake of those who preceded them. I don't understand that the "Mormon" doctrine, announced by President Lorenzo Snow, and so often quoted by us: "As God is man may become, and as man is God once was," means that all men are going to become what God is, not by any manner of means. It is possible they may become; yes, when men keep and obey the fulness of the gospel of the Lord Jesus Christ.

I understand, my brethren and sisters, this great scheme of our Father contemplates that the privilege of gaining celestial glory has been extended to nearly all of his children. There are a very few in the world who are barred from all the privileges. Evidently according to the revelations of the Lord, those races and divisions existing among us now, existed before we came into this world, and some had failed to carry out the will of God and to conform to his plans in their former life to prove themselves worthy to receive the highest

of privileges, namely, salvation in the celestial kingdom of our God. But the great majority of our Father's children have yet reserved unto them the right, if they live the principles, to gain an exaltation, with its glories and privileges. But I am satisfied of the fact that those only who gain a celestial glory will ever become what God is, for there are privileges that belong to that glory and exaltation that do not belong to any other. We are advised that there are those who, failing to reach the celestial kingdom, will find themselves only fitted and qualified and prepared to enter into the terrestrial glory, which glory Paul has described as like unto the moon; and then still others who, failing in that, those who lie, and steal, and who commit adultery, and who repent not of it in this life and who fail to fulfil their privileges in this life—even they in the world to come, through repentance, may find a place in the celestial glory, which is likened unto the glory of the stars. And only a few indeed, the sons of perdition, shall be lost and be without some kingdom of God, and be turned over to go out with the devil and his angels. When the Lord wanted to punish Cain, he put a mark upon him, and said, Whosoever will look upon you will say, Here is the murderer of his brother. He would not shut him up in some den or cave of the earth, and shield him from the gaze of his fellows. And when Cain realized the torture of his sentence, he said, "My punishment is greater than I can bear." When the sons of perdition shall be turned over to the devil and his angels, to mingle with the billions of spirits, for there will be billions of them, what a distinguishing mark for those who are

participators in that punishment, to go out among the devil and his angels, with resurrected bodies, to be a laughing stock and by-word in that realm of the damned. Talk about hell, the meanest punishment imaginable will be that which will come to them who will have to bear the shame and the contempt which will be heaped upon them.

Now, my brethren and sisters, what is your aim? To which place do you desire to go? How earnest are you in this struggle? How much are you willing to live of this precious gospel? Is your mark fixed for the celestial glory, or the telestial glory, the lowest place? Is that your ambition? Do you imagine that by living a terrestrial law you will attain the celestial glory? Some of my brethren and sisters find it very difficult to understand the words of the prophet, wherein he said that those who gain a lower place of glory than a celestial kingdom cannot come where those who gain the highest, dwell, worlds without end. And there is an imagination on the part of some of us that we could do our work over again, that we could catch up, and finally get into the celestial kingdom. Now to help you to see it, I ask you if three men were started on an endless race, and one given a handicap of a mile and still another of two miles, and each man could run as fast as the other, would one ever catch the other? No. But there is a big difference here. Those who live the laws and attain unto the glory of the celestial shall have a body whose very fineness and texture, the composition of it, the quality of flesh shall be superior, for the Lord has said, "there is a celestial body, and celestial flesh, and there shall be telestial

bodies, and their flesh will not be so refined nor so pure, nor the body so capable of progress and enjoyment and exaltation which shall be enjoyed by those who gain a celestial body." So there will be a handicap. Those who gain the highest place provided shall have a very superior physical equipment, capable of more intense and rapid growth, they shall be associated with the very fountain head, and those who inherit a lesser degree of glory shall learn from those who attain unto the highest places, and so they will go on, and there will come knowledge and progress to them of an infinite character. Do we realize that all these advantages can be obtained through our willingness and faithfulness in this short life, in keeping the commandments of God? That those who keep the celestial law are pursuing a path that leads on to where God is, and what God is now they may become? Latter-day Saints do not need to sing the "Beautiful Isle of Somewhere," and wonder where it is, for the Lord has revealed that this earth is keeping the celestial law, and that we expect to live in a sanctified and redeemed condition on this earth, and all of it is going to be celestial. There is not going to be one-third of it celestial and another third terrestrial, and another telestial, but it will be celestial, all of it, and it will shine as the sun. "No longer will it have need," as John said in his revelation, "to have sun to shine by day and stars by night," but it will be a creator of light itself, or out from it will go light, and it will "rise to its place" in that great gathering and galaxy of worlds that shine above, redeemed and sanctified. It shall shine respend-

ent in its place, a sun, a celestial orb, and only those who keep the celestial law will enter upon it, those who have bodies that are telestial will not be able to endure the glory and the majesty of the kingdom where our Father in heaven shall dwell. I presume that the Lord is preparing some other place, maybe Jupiter, a larger place, no doubt, than the world whereon we now live, for his other groups who are not going to find themselves worthy in the justice of God to go into the celestial kingdom. Now then how are we going to feel if we through our own selfishness and unworthiness to attain unto the highest find ourselves upon some terrestrial or telestial world, away distant from this earth? We could all say: "I was born there on that place, and entitled to all the blessings and privileges that are theirs; I was entitled as a royal son to inherit a celestial glory, but I sold my right, I lost it, I frittered away the time during the chance I had, and I am debarred forever from that glorious privilege and place." We will realize the full meaning of those words of the poet Whittier,

"Of all sad words of tongue or pen,
The saddest are these, it might have
been."

My brethren and sisters, when the day comes that we will seek to justify ourselves for our neglect, our carelessness, our indifference, because we do not keep fully the commandments of the Lord, we will be ashamed of our excuses. On the other hand, the joy and the privileges of the righteous will be beyond the power of expression to tell you. It is not a myth.

I know that these revelations of

the Lord are true. I know the glory that awaits the redeemed and sanctified. The Lord in his great mercy and kindness has given me some little foretaste of that which is to come.

I had an experience a few months ago, while laboring on the Indian reservation, in Northern Montana, among my Lamanite brethren and sisters, and we had some new problems, and calling upon the Lord and seeking him very earnestly to know if we were doing the right thing, and what to do, and desirous of receiving strength and light from him, I received to me a most glorious manifestation from the Lord. I was carried away in the dreams of the night to this glorious building that stands on this block, and received what fully satisfied my heart and soul in blessings and privileges that came to me there. And when I was about to leave I was informed that there was one other privilege which should be mine, and I was taken into the most splendid room in that building. Seated on a raised platform was one of the most beautiful and exalted beings I had ever beheld, and I was informed that I might be introduced to him, and I came forward, and as I did so he arose and descended to meet me, and the smile he extended towards me I shall never forget through all the ages that are to come, and as he took me in his arms and kissed me and hugged me to his bosom and gave me a blessing that made the marrow in my bones to melt, and as I kissed his feet. I saw the prints of the nails. The feeling that came to me then was one that I cannot describe other than to say that I felt unworthy of that privilege. I felt, oh, how little I have done to

receive such distinguished privileges as these. If the day will ever come that I may have that privilege I would be willing to give all that I ever may and ever hope to be. If I can only obtain that which I have felt and know as the joy and the privilege of faithful Latter-day Saints. It is no myth. I know it as I live, and it is worth giving everything for. These days when your faith may be tried, waver not, be true and faithful towards the word of the Lord. I testify to you that it is true, and every promise and blessing that has been sealed upon your heads you will realize. When you do, it will be beyond anything you have contemplated in this life.

God give us the strength to believe it, to live for it, and have burning in our hearts a desire to keep his commandments in the fullest sense, not in part, but in the fullest sense, and in the end obtain that glorious place and privilege which is reserved for the faithful, which may God grant, in the name of Jesus Christ. Amen.

Irene Folsom sang a solo.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

Brother Ballard has eloquently presented to us some of the spiritual ideals of the Church. I rejoice in the fact that the gospel is very broad in its scope, that it reaches the highest spiritual ideals and at the same time deals with the practical affairs of life. Some young people have a notion that religion is for the old—those who are approaching their graves, and that it is not for the young and vigorous.

The truth is that the gospel is the philosophy of true living, for the young as well as the old.

Our religion is of a practical nature. It has within it the power to grapple with the every day problems of life, no matter how they may be thrown upon us, and to correctly solve these problems. We have had within the last six months an illustration of this. On the historical 6th of April, the official declaration was made that a state of war existed between the Imperial Government of Germany and the United States, and on that very day the prophet of the Lord, his counselors, and the Twelve, assembled in general conference, struck the key-note of the situation so accurately that up to the present time it can not be improved upon. Some ten days before the President of the United States issued his food production and conservation message, a great state paper, President Smith and the brethren had given substantially the same advice to their people. Before President Wilson set apart a certain Sabbath day for the Sunday school children of this nation to make contributions to the Red Cross, President Smith and his associates had already set apart that identical Sunday for subscriptions by the children of this Church. While President Heber J. Grant announced in advance by way of promise, that \$5,000 would be given by our Sunday school children; more than twice that amount was contributed by them.

The Secretary of the Interior, Mr. Lane, in his talk in the Tabernacle the other night gave words of encouragement to the people of Utah. He said the people on the sidewalks and all the throng who came to see the parade of our sol-

lier boys were happy, eager and enthusiastic to look at. He saw no tears, no sad faces. They were all in sympathy with the spirit of the soldiers who were parading. Everywhere were smiling faces, showing a determination to win and to stand behind the boys. He said further "With your great development of these fruitful valleys in the establishment of this great state, you have built up a community of rarely satisfied people." He did not mean by that word "rarely," seldom, but he meant unusually. "Just why that is so I don't know, but it is a fact, and one for which we are to be profoundly glad, and it makes for untold wealth of the people; and more than any other one thing is this spirit on the part of your people precious. From Utah we have had less complaint in Washington about the use of the money that Uncle Sam is handling than from any other western state. That is an expression on the part of the people, and a thing that stands out plainest and shows patriotism and a fine spirit is that they are willing to give." Mr. Lane did not quite understand how it was that this people were so rarely satisfied and were demeaning themselves as they are in this great crisis in our country. Those of you who understand "Mormonism" and the teachings of the Church can comprehend it. You who have been taught that this land, North and South America, is the land of Zion, the land of Joseph, concerning which we read in the 49th chapter of Genesis and the 33rd chapter of Deuteronomy, and made yet plainer by certain chapters of the Book of Mormon; and those who have read the 10th chapter of II Nephi in reference to the destiny of this country can under-

stand what we are contending for in this great world engagement, when the Lord said that there should be no kingcraft upon this favored land of Zion, and that he would defend it against all other nations. And then, as the Patriarch of the Church read to us yesterday, the ideals for which we are contending are God-given ideals. He read from the 101st section of the Doctrine and Covenants, commencing about the 79th verse, in reference to the free agency of man, and that wise men were raised up to form the constitution of the United States in order to establish these principles, the principles of freedom, and that it was not good for one man to be in bondage to another. The history of the making of the constitution of the United States and its development is supported by the word of the Lord, that it was divinely inspired.

When the constitution of the United States was being made, those delegates whom the Prophet tells us were raised up for that purpose, realized that they needed help of the Lord in that emergency. There can be no question of that. Benjamin Franklin, a man not noted for his piety, a wise statesman but not an over-zealous religionist, the man who while in France had taken his own sons to Voltaire, the atheist, to be blessed of him, realized when a deadlock existed for a considerable time in the great constitutional convention, that it was necessary for them to have Divine aid. You will remember the difficulty between the small states and the large states as to what representation each should have, and when it appeared no compromise could be effected, Benjamin Franklin arose and said: "I have lived

a long time (he was then over 80 years of age), and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men; and if a sparrow cannot fall to the ground without his notice, it is impossible an empire can rise without his aid." And so he proposed that they have prayers; and while they did not have formal prayers, I am persuaded that there were many earnest prayers from the heart that did not remain unanswered, and, from the nature of the work that they did, that it was more than man's wisdom that prevailed. You remember what Gladstone, the great English premier, said (and he was competent to pass upon a question of that sort, and certainly not biased in our favor) that it was the greatest instrument ever given off at a given time by the brain and purpose of man. One jurist has said, not just in the language of the revelation, that wise men were raised up for the purpose of framing that constitution, but the equivalent of it, that "the makers of the constitution of the United States were the goodliest fellowship of lawgivers whereof this world has record." They were entering upon a great work, because they were declaring some new principles in government, they were establishing that very principle, that great principle that is now at issue in the world, that "governments derive their just powers from the consent of the governed." That is the same thing that is mentioned in different language in the 101st section of the Doctrine and Covenants, that governments are organized by men for men, deriving their powers from men, to be exercised for their benefit and good. And that is one of

the great issues involved today in the great world war. Mr. Bryce, also an Englishman, who knows more of our constitution than almost any other man not an American (and only a very few stand higher as an authority than Lord Bryce) said, speaking in regard to the workings of the American commonwealth, after explaining the new things and the old things in the constitution, that "after all deductions, it ranks above every other constitution for the intrinsic excellence of its scheme, its adaptation to the circumstances of the people, the simplicity, brevity and precision of its language, its judicious mixture and definiteness of principle, with elasticity in detail." That is the commendation of a very learned and impartial judge upon this same constitution that the boy prophet was giving information concerning.

Just the other day, a distinguished American citizen, an ex-president of the United States, made a declaration in forecasting what would be demanded by the different governments when peace is established. He named one thing that the United States would demand and secure, and that is the perpetuation of the Monroe Doctrine. And what is that but a counterpart of the doctrine expressed in the 10th chapter of II Nephi, to the effect that kingcraft shall not prevail upon this land. That is what the Monroe Doctrine has stood for, that we could regulate our own affairs here without interference from monarchies or empires on the other side of the waters. And so those who understand these ideas that have been taught to the Latter-day Saints, from the Bible and the Book of Mormon and the Doctrine

and Covenants, can understand why it is that this people should not be easily moved in times of stress when religions are being tested and criticized, as referred to by Elder Ballard in the particular work of Mr. H. G. Wells. By the way, in the same class is a book by the same author, entitled, *Italy, France and England at War*, in which he passes strictures upon representatives of the great churches of those lands, because they do not rise to the occasion. I believe we can the better appreciate the attitude of the leaders of our people, of President Smith and his associates in this emergency, by comparing it with the conduct of some representatives of other churches. I have in mind now a young man, highly educated, brilliant in his natural attainments, having the ripest scholastic training that could start him in his ministry, who came to Utah as a reformer, and sought to win away our young men. He sought to undermine the Church by reaching our young men and alluring them into the smoking room and the billiard room attached to his church. But all his learning and training were not sufficient to keep him right in this emergency, and he is now being justly rebuked by his countrymen including the members of his own church. So I say I rejoice in the fact that the gospel is of a practical nature, because it enables the Church to grapple with all the practical problems as they arise, and give a correct solution of them.

There has been advice during this conference, to turn to the scriptures, and it is very timely—timely for our boys who are going into the ranks and soon into the trenches. Let them turn to Joshua.

One great writer has said that of all chapters in the Bible, the one that influenced him most was the first chapter of Joshua, on account of the lesson in courage that it taught: "Be strong and of good courage, for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them." This is the word of the Lord to the children of Israel, and particularly to Joshua their leader, just before they are to cross Jordan and take those strongly fortified cities such as Jericho. It continues: "Only be thou strong and very courageous that thou mayst observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. * * * * Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest. And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses." And then for the closing words of this chapter we have the echo again, the sublime refrain: "Only be strong and of a good courage." To understand the significance of this admonition, you have to go back into the history of Israel and call to mind the twelve men who were sent down to spy out the land of promise. Caleb and Joshua were among them. When they returned there were only these two out of the twelve who were willing to

comply with the wishes of Moses and Aaron in taking possession of the land. What a disappointment it must have been to those great leaders to realize that they were leading men lacking in courage who would not face the enemy, and who reported that they had met "men of great stature, which come of the giants," the sons of Anak. They said, "We were in our own sight as grasshoppers and so were we in their sight." They were not willing to go up. But Caleb and Joshua were willing to go up at once. And Moses and Aaron were so disappointed that they fell upon their faces, and they pleaded with the Lord not to utterly destroy the people. But the fate of those who were not courageous enough to go in and take possession of the land when they had the privilege of entering, was that their carcasses should fall in the desert, that only the brave or the younger generation, those under 20 years of age, and Caleb and Joshua of those above that age should enter. Caleb, "because he had another spirit with him," and because he had followed after the Lord, after the lapse of forty years, was permitted to enter the promised land. He was then four score and five years of age, but still he was willing to have his possessions assigned to him among the fortified cities. He still had good courage, and was willing, with the help of the Lord, to make battle for the possession that should be assigned unto him. So likewise many valuable lessons in courage can be learned by the young from the splendid life of David, and of Gideon. Gideon was willing with 300 followers to face untold thousands of the enemy and was able to put them to rout.

I rejoice in the teachings of this conference, in the practical advice that has been given, and in the ability of the gospel to help solve all of the practical problems of life, no matter how multitudinous they may be, nor how suddenly they may be thrown upon us, if we have but a knowledge of the word and the Spirit of the Lord.

May the Lord help us to profit by his word, I ask in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of the California Mission.)

I bring you greetings, my brethren and sisters, from California, from your soldier boys, for there are a great many of them now gathered in that part of the United States. I am proud to say that those who have received the proper training at home are to be found with us whenever opportunity affords, renewing their covenants at the communion table, singing the songs of Zion, and praying that they may bear with honor the names of the fathers who have begotten and the mothers who have given them birth. I know the hearts of the mothers are wrung with fear and concern, not so much that their sons may lose their lives, but that they might be sullied, and lose their virtue by contact with the world. I want to say that I have no fears for those who have been trained aright, for set deep in their hearts is a love for God and godliness that will secure them in the truth. I have found in the world a sobering of the thoughts of men; I mean, they are thinking less of the pleasures of the world, as a whole, than they were inclined to do two or three years ago; men

who would have blushed at one time to acknowledge the hand of God in their every day lives now express a belief in him and his divine providence; they pay homage to him, where once they would rail, were cynical or without belief.

The wonderful testimonies that have been uttered at this conference, the words of admonition that we have received, have sunk deep into my soul. When I heard read, by Elder Hart, the remarks of the Secretary of the Interior, Franklin K. Lane, of California, as I heard them from his own lips the other night, I thought how wondrous after all are the children of our God, and some words of the Psalmist came to my mind, and I want to read them to you:

"O Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens.

"Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

"When I consider thy heavens, the work of thy fingers, the moon, the stars, which thou hast ordained;

"What is man that thou art mindful of him? and the son of man that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet;

"All sheep and oxen, yea, and the beasts of the field;

"The fowl of the air and the fish of the sea and whatsoever passeth through the paths of the seas.

"O Lord, how excellent is thy name in all the earth!"

And I contrasted these words of David with the remarks made this morning by Elders Ivins and Joseph F. Smith, Jr., in speaking of the

vain philosophy of men, wherein they would have us not born of God but come out of the "lower protoplasm" of life, drag ourselves up out of the sea, dry ourselves in the sand, clamber up into a tree, and then, after some ages have passed, drop down, stand erect and become a man. I thought of what Mr. Lane said the other night when visited by the ambassadors from abroad, and they laid before the Cabinet and the President of our nation some of the great things that concerned us in the world's war, how they admonished these gentlemen, our leaders, how many years it would take to perfect an engine for an aeroplane, how many years it would be necessary to provide the needed munitions of war, raise the men, drill them, and build the ships which are necessary. Mr. Lane reported they said of the engine for our aeroplane, "It is too heavy and that it would take at least a year to make such an engine as would be needed." He said, "to show the unification and co-operation of this great land of ours," we called upon the workmen of the east and the middle west and the western seaboard for their assistance. We locked up two expert engine men in a room at Washington and asked them to give us the benefit of the best products of their combined skill in an aero-motor; and in thirty days was mobilized from all parts of this Union the new, well-built engine, perfect in all its details and surpassing those of the old world in every point, so we are advised."

How great is the ingenuity of man, when God gives him wisdom, even in works for the destruction of the human family. How I would that they would turn their wondrous powers to the industry and

the peace of the world! And they will, as sure as the day follows the night, when this madness that has blinded the vision of the rulers of the earth has passed away, and they recognize that the Redeemer is the only king of the earth, and they accept him and his rule, and obey his word.

But, to the thought that I had in my mind. To think, not only in connection with this wonderful incident I have mentioned, but with the other and greater obligations that rest upon the Nation, its powers and the intelligence of its citizens if bent upon this one end, that we shall lead in the cause of right. So we have demonstrated what man may be and what he can do when he has an incentive for doing. Truly the Lord God hath "made him a little lower than the angels." He hath set his feet upon the nethermost parts of the earth. There is no land nor clime unknown to him today, nor creature, nor denizen of the seas. He has harnessed up the silent forces of the universe to do his bidding. He flies, as Isaiah said that he should, "as a dove to his cote."

Think you, then, that all these wonderful powers and possibilities, God-given, shall find an end with this mean and rude existence, rude because it lacks perfection? Think you that there shall be no recompense for the mothers' travail, for her sacrifices and for her tears; that there shall be no reward for the father's labors, for his toil, for the burdens that he has borne and for the battles that he has fought? that the fond ideals and hopes that we entertain for our boys and girls shall come to naught, and all shall be vanity of vanity, as declared by Solomon, who in his old age went

after false gods and strange women, and perverted the way of truth? Think you that our soldier boys, who have gone to the front, shall find an end to their activities should they lay down their lives for their country? No, it is not so. They are not of the low and the mean of the earth. They reach out in their aspirations and ideals and purposes into infinitude, and infinite love and eternal life alone can bring to them a full fruition.

In all creation, aside from humankind, everything seems to come to a fulness of its creation here. The whole earth, with its rocks, its crystals, its metals, and its flowers that bud and blow, its trees that live and bear, and all the brute creation, the fowls of the air and the fishes of the deep, all answer the end of their creation here; they meet their complement, they have their companions, they are provided for in their habitat, and need and have no care nor thought of the morrow. But man, "created in the image of God, though he come from the cave man and through the stone and the iron age," if he does not come to his fulness here and may not, in this narrow vale, make a complement of all his attributes, the very longing set in his soul, the very yearning for eternal life, the very capabilities within him that are of divine parentage and birth, means that there shall yet be some other sphere for him to function in, that he may become fairly and fully what God hath ordained he should, through faithfulness,—a creator himself.

So, men of the world who know not the gospel revealed to us, and who do not know of the restored priesthood of the Son of God, in their research by the scalpel and the knife, in the chemist's smelting pot,

in their deep searching of the soul's emotions, have tried to determine, and have satisfied themselves that life goes on forever. Bottomley, one of England's greatest editors and writers, briefly speaking of the soldier, along with Oliver Lodge, who is perhaps accepted as the greatest psychologist living, and who has lost a boy "somewhere in France,"—each in turn have said that they know that England's boys who went to the front, are alive, and are active even in that other sphere; that their eyes are fixed upon the battle fields at the front, that their hearts yearn for their companions, and for the cause of universal autonomy, and honor and freedom among the sons of men. This from those men, who have had no testimony such as the lowliest of the Latter-day Saints have received. One of the great testimonies that has come to me in the mission field is the fact that God reveals the truth to the lowliest of his children, to those whom we may look upon as not even as intelligent as the majority of their fellows—even as wayfaring men and foolish, yet they know the truth where the savant, the scholar or the scientist falls short because of the latter's egotism and the dogmatism of men. What great cause there is in this for us to rejoice. Just as I read unto you here, "Out of the mouths of babes and sucklings God hath ordained strength." And God hath not chosen many of the great and mighty ones of the earth. He hath revealed his secrets unto babes and sucklings. Praise God, brethren and sisters, that you know the truth; that you are in touch with the powers of heaven; that you know that God hears and answers prayers; that you know that Jesus

Christ is the Redeemer of mankind, our Mediator with the Father; that God so loved us that he gave his Son, a precious gift, that by him and through him we might learn to live and, if needs be, die; that we are joint heirs with Christ to the glories of our Father's kingdom, if we but keep the faith, if we but love God with all of our heart and soul and mind. Thank God that we are among those babes and sucklings, or the "wayfaring" to whom this wonderful secret, these precious words of truth, have come, yet men in the world, in their egotism and in their vain and vague philosophies, have shut themselves away from God just as the poet Holland has said in a beautiful poem:

"So, with reason's hand
I closed the adamantine gates,
Which faith alone unlocks, and shut
Myself away from God, the warder
Of a horde of passions that in
Darkness groaned and fought,
Or upon each other gnawed
For the nourishment I desired."

That is the state of the unbeliever, his feelings and emotions God-given nevertheless. Not any of the lower creatures of the earth reach out for immortality. Man alone reaches out for eternity and demands a hereafter and an uplift to all of the children of men. But man in the world has stultified himself and shut himself away from God, and how happy even he is when again, through faith, suffering, and chastisement he finds the Lord, when again he has found himself and become what is called in the earth, a "Christian."

May the blessings of heaven be with you, you mothers of men who have given of your heart's best love to maintain the honor of our coun-

try and its sacred liberty and name, that neither kingcraft nor any king shall find place here, and that righteousness and truth shall be defended and protected in every land and clime, until all nations shall recognize their King and their God in Christ. Bless you, you fathers, who maintain our boys in the mission field, and enable them to lift up the voice as with a trumpet to those who sit in darkness and know not the truth. Bless you, my brethren and sisters. May we come to a realization of what God has designed us eventually to be, and shine as the stars in the firmament of heaven, I pray in the name of Christ. Amen.

The choir sang an anthem entitled, "Daughters of Zion."

ELDER SAMUEL O. BENNION.

(President of the Central States Mission.)

I greet you, my brethren and sisters, this afternoon with a realization in my heart of the great responsibility that rests upon a speaker on an occasion of this kind. I ask an interest in your faith and prayers, that I may be able to say such things as will be for our good.

I have been reminded during this conference of the custom of the Lord since the beginning, according to scripture, of gathering together his saints from time to time that they might be instructed as to their duty, and have their faith increased. Yesterday, when I listened to President Smith tell of his laboring so many years in this Church, and heard him give such excellent advice, as a result of his experience, to his brethren and sisters, to those who believe in the same God that he

does, I was reminded of that passage of scripture in the Book of Mormon wherein Nephi makes this statement:

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be" (Nephi 13:32).

No greater character, I think, lives in mortality than President Joseph F. Smith. I wonder how many among us take into consideration the number of times President Smith and his counselors are called together in a day in consultation in their office, answering questions and attending to this great work of the Lord upon the earth. I wonder if we are as mindful of them as we should be. I have learned to love President Smith, knowing him by experience to be a man of God, and a man whom the Lord has chosen for this work in these last days. I believe that he was chosen in the council that was held before the world was. You will read in the Book of Abraham as follows:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born (Abraham 3:22, 23).

He said unto Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations (Jer. 1-5). I believe that Joseph Smith the Prophet stood among those spirits that the Lord showed unto Abraham. I believe that the Lord knew him before he ever came here, and I believe that when Joseph F. Smith was born in Missouri that God knew him, and I believe that Lucifer, the "son of the morning," knew him, and that he, the adversary of all good, sought to destroy him. Perhaps it is not generally known, but Lucifer knows it, that, at Far West, Missouri, in the fall of 1838, when he was but a few weeks old the mob tried to destroy him. The leader of that mob, a minister of the gospel, in ransacking the home of the mother of President Smith and trying to find valuables for which he sought, found the child lying upon a bed, a helpless infant, and threw the bedding over him, and the infant, now our President, was nearly smothered when he was discovered. I believe that he was recognized by Lucifer, that he was to become a great leader in Israel.

I know beyond a question of a doubt that God lives, and that his priesthood is here upon the earth for the good and for the salvation of men. If it were not for the authority of Jesus the inhabitants of this earth would destroy each other. The wicked would slay the wicked as they are doing until total destruction would occur. But from among the children of men scattered in all parts of the world shall come the honest in heart, and they shall come unto a knowledge of the

truth. They shall come from the four corners of the world. Do you think that this great conflict that is now being waged throughout the world is not for a purpose? It is to destroy the wicked so that the gospel of the Son of Man can be proclaimed with freedom, that liberty of conscience may be enjoyed by the honest in heart in all the world.

God moved Columbus to come to this land, and he labored with those who ruled over him to give him an opportunity to come here and discover this continent, and this was done that a great land of liberty might be populated by a people who love liberty and the truth. The Lord is using men in various parts of the earth at the present time to accomplish his purposes. They may not be preaching the gospel of Christ, but they are assisting in the establishment of a democracy that will give men and women liberty to act and move as the power of the Spirit of God shall move upon them. I have in mind one individual who I am sure is performing a great work, preparing the way for a democracy that will permit the spreading of the gospel of Jesus Christ where it has not been heard because of tyranny and oppression. He has been called to Russia as an ambassador of the United States of America. He is not a member of the Church, by any means, but he is a character who has become well known in this land, a statesman, a diplomat, and a gentleman, a man who is able to understand the conditions and the needs of the people of that land, and who carries with him the spirit of liberty and of the democracy which we enjoy. I speak of the Hon. David R. Francis, of St. Louis, Mo., who was at one time president of the world's

fair at St. Louis, another time Governor of the great state of Missouri, and another time a member of Grover Cleveland's cabinet, a gentleman who has had ample experience that qualifies him for the work. I believe men like him are doing God's work in the world, and that the gospel of Jesus Christ may be carried into many lands of darkness, after the way has been opened by the establishment of good governments.

We think that we are doing a great and a mighty work, and we are, in sending the gospel to the world and in enduring hardships in many ways. But there will come a time when every man and woman will be tried, for the gospel of Jesus Christ must be preached unto the children of men as long as flesh shall remain upon the earth, and the men who practice what they preach shall be the instruments in God's hands to gather the honest in heart that they may enjoy such sweets as we are enjoying today. For there are men and women in the world ready to receive the gospel; but because of wickedness, the preaching of the gospel has been curtailed. Hence the necessity of establishing a government which will allow its people to worship God according to the dictates of their own conscience. In many portions of the world the preaching of the gospel of Christ has never been tolerated, and those countries must be opened up, for the Savior said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Christ shall come to the earth as decreed, in a moment, without

warning. The gospel must be carried forward unto the uttermost ends of this earth, and the people gathered together in these mountains are the ones who shall be called upon to bear the burden and the responsibility of gathering out from bondage the honest in heart in all the world.

This western land has been blessed. In all my travels throughout the country this year I have never seen a land that has been blessed like the country in this intermountain region. We have been favored of the Lord, and the Lord will undoubtedly call upon us, for he has given us wealth and means to provide for the future, that we might be able to carry on his work and his purposes, for they cannot fail. The heavens and the earth may pass away but the words of God shall not pass away, and men and women will have the opportunity of knowing the truth if they desire it, for the gospel is in the earth never more to be taken away or given unto another people. His priesthood which has been established will be the power by which people may receive the truth, and those who have been prospered and cared for as sons and daughters growing up as "calves in the stall" shall be called to use their strength. And the day will come, and not far distant, when thousands of men and women shall be baptized into this Church. The purposes of the Almighty shall be fulfilled. The gospel of the Redeemer of the world will go into all the world. The Jew shall be placed back in the land from which he came, and this country in which we live and of which we are a part will play an important part in the establishment of God's purposes with regard to the Jews,

and in the fulfilment of his promises to them. The men and women who live up to the requirements made of God shall recognize his power by the Holy Ghost, which is given unto every man and unto every woman and unto every child when they are baptized. They are entitled to that Spirit and power and gift.

May the peace of heaven rest upon us, I pray in the name of Jesus. Amen.

ELDER JOSEPH W. McMURRIN.

(Of the First Council of Seventy.)

The time allotted for this meeting has almost expired. I think there must be a feeling in every heart that we have had a profitable time not only in this meeting, but that we have also had a profitable and a happy time, throughout all the meetings of this general conference. I hope there is a disposition on the part of every person who is present, to believe in the testimonies that have been delivered concerning the divinity of the work to which we have set our hands, and that there is an assurance that divine authority has come to the President of the Church. We all should know, that he is the representative of the Lord Jesus Christ, in directing and managing, in connection with his brethren, the affairs of the Church of Christ. When brethren speak highly of President Smith, or of the presiding authorities in the Church, it is not because there is any disposition in the minds of those members of the Church to worship men. We do not worship men; we rejoice in the noble character of men. But we recognize and honor above all else the author-

ity that has been conferred upon them by our Father in heaven, I trust that we all partake of the spirit of godly reverence that, I understand, was made manifest in the days of Joseph Smith by Dr. Bernhisel. The good man, after coming to Utah, was at one time representative in Congress from the Territory of Utah. I have been informed that although Dr. Bernhisel was a college man, a man of superior education, that he invariably rose to his feet when the Prophet came into any room where he was sitting, and he would remain standing upon his feet until the prophet himself would sit down. The prophet was embarrassed because of the very great deference that was shown him by Dr. Bernhisel, and remonstrated with him. The answer made by Dr. Bernhisel when the prophet mentioned the matter to him was, "I delight to honor the man whom God hath honored." I think we all should have this same disposition to honor heavenly authority. We are not making any mistake when we honor the man that God has honored, and in whom he has reposed his authority, and to whom he has given the power of the holy Apostleship, and whom he upholds and sustains as his mouthpiece and seer.

I had the very great privilege and honor to accompany President Smith and his party, on the journey that was recently made through the settlements to the south, as far as St. George. It was wonderful to see how easily President Smith could be approached. Why, it only needed the lifting of the hands of the little children in the roadway as the president traveled along in his auto, to bring forth at once instructions for the auto to stop, that

he might greet and shake hands with the little children. The children swarmed around him by hundreds and thousands. There was no fear on the part of the children that they could not approach the President of the Church. All felt that they were in the presence of one who had great love for them, and they would climb into his auto without hesitation that they might present him bouquets of flowers, and manifest in every way the love and the confidence they had in the President of the Church. Not only did little children give evidence of this spirit of confidence, and this feeling that they were welcome by the President, but the aged had the same feeling, men and women came to him, whose heads were silvered or gray, and they come in the same confidence—no feeling that they must stand back, that he was an austere and severe man, but just the opposite, all coming near with the greatest freedom, and all manifesting respect for and rejoicing in the blessing, and kindly greeting of this great man of God.

I felt in my soul as I listened to the wonderful counsels that were imparted by the President, and witnessed the manifestations of the power of God given through him, that he was indeed all that has been said of him in this conference. You have listened as men have testified concerning his worth, his integrity, his honesty, his love for the truth of the everlasting gospel, his willingness to labor for the salvation of the souls of men.

I will long remember the wonderful experiences of the trip, and how by night and by day the word of the Lord came from the mouth of our dear President and Prophet in

rich abundance. The people of the Church were comforted whenever they had opportunity to greet him, and I believe there was a feeling in the hearts of men and women, the aged and the middle aged, the youth and the little children, that Joseph F. Smith is indeed a prophet of the living God.

I thank God that in my soul there has come a strong love for the work of our Father in heaven. God has made me acquainted with the truth of this wonderful gospel. He has made me sure that power has been revealed in these latter times for the salvation of the human family. It is the greatest thing in the world. It is the power of God unto salvation; the power that will bring men into communion with their Father in heaven, and will lead them back from the things of this world into the presence of God. The truth given of God for the salvation of men has always been the greatest thing in the world whenever it has been among the children of men. We make no extravagant statement when we bear testimony, and make the declaration that this thing that has come by the revelations of our Father in heaven, is the greatest and most blessed thing that can be found by the human family today.

God help us to believe the truth, to uphold proper authority, to stand for the right in all things, that we may be men and women after the heart of our Father in heaven. I pray his blessings and his peace upon you, and testify to you of the truth of this work to which we have set our hands, in the name of Jesus Christ. Amen.

The authorities were sustained unanimously as in the Tabernacle meeting.

The choir sang, "Now let us rejoice in the day of salvation."

The closing prayer was offered by President William D. Kuhre, of the Jordan stake of Zion.

SECOND MEETING OUT-DOORS.

A second outdoor meeting was held in front of the Bureau of Information Building, Elder Benjamin Goddard, presiding. The music was furnished by the Latter-day Saints' University choir.

The choir and congregation sang: "O ye mountains high."

Prayer by David J. Smith.

The choir sang, "O death, where is thy sting."

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission.)

The uppermost thought in my heart, as I face this vast congregation, is one of thankfulness that I am a member of the Church of Jesus Christ of Latter-day Saints. The faith of the Latter-day Saints is wonderful, it is sublime; and the day will yet come that it will be acknowledge that the splendid faith of this people has helped to keep this old world from bursting asunder. It is nothing but faith in Jesus Christ and in his gospel that will save this world from moral and spiritual decay. There are many causes for the greatness of this latter-day people, but one of the main causes or reasons is that

we are led by inspired men. The Bible tells us that "there were giants in those days." There are giants in this day, and this Church is led by men richly and abundantly endowed with divine inspiration; and as all the holy prophets since the world began have spoken as they were moved by the Holy Ghost, so do the leaders of this Church speak by that same living, divine, all-sustaining power. O may the Lord grant that his fear may be in our hearts all the live-long day.

We are told by the Psalmist that "the heavens declare the glory of God." That is true; but his will is not declared by his visible creations in the heavens. The will of God is expressed and manifested through his chosen servants whom he hath appointed to lead latter-day Israel. We are told that God cannot be known by the reason or intelligence of mankind; and I want to say to you, my brethren and sisters, that all we know of God comes through the channels of the holy priesthood and of the gospel, which is the power of God unto salvation. The gospel is the power of God unto salvation because, by its ordinances, by obedience to the divine law, we may know God, and thus gain eternal life. "This is life eternal," said the Savior, "that they might know thee the only true God, and Jesus Christ whom thou hast sent;" and the knowledge of God is obtained by obedience to the laws and ordinances of the gospel.

When Nicodemus came to the Lord Jesus and desired to know the means of salvation, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter

into the kingdom of God." Daniel said that the God of heaven would set up a kingdom that should never more be thrown down nor be given to another people. My brethren and sisters, *that* kingdom cannot be seen, enjoyed, nor its truths absorbed by the souls of men unless they are born of water and receive the baptism of the Holy Ghost.

I read in the writings of St. Paul that charity or love envieth not. We know by modern as well as by ancient scripture that in the spirit world we had progressed as far as we could in our spiritual existence; and that God, who is love, who cannot envy, because he loveth his children, ordained that this mortal life was the pathway to lead on unto exaltation, that we might become by adoption, by obedience to his gospel, his sons. So, instead of this mortal life being a handicap, as many of us sometimes feel that it is, it is a privilege. A mission is a privilege. You parents, I know, esteem it a joy and an opportunity to sacrifice your sons and daughters who go forth to proclaim the word of the living God. And to the missionaries it is not a sacrifice, it is an advancement, it is a promotion, it is a privilege which will bring them and their loved ones the honor and the pleasure that cometh from God only.

Now, if God had envied his children, would he have ordained this mortal existence? No. I tell you that men and women are led up to exaltation by obedience to the laws and ordinances of the gospel. In this day we hear a great deal of talk about our rights. Why not talk more about our obligations? Why not ponder more upon our obligations to God, to country, to

neighbor, and to loved ones? If the love of God be in our hearts, there is no envy; in every place a man will meet a brother and a friend, and we will desire the advancement and the progress of our brethren and sisters with all our hearts. And so God, in his mercy, ordained that this mortal existence should serve as a probationary sphere. Why? God said when he looked upon us in the spirit world, "We will make an earth whereon these may dwell. And we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them." So this is the purpose of life, to obey the commandments of God; and, as the Apostle John says, "they are not grievous." Wickedness is grievous, wickedness breaks the heart, wickedness breaks the spirit, sin is the sting of death, but the righteousness of God gives joy and faith and hope to the human heart, and helps us to fight the battle of life with a good conscience and with a stout heart.

In the Doctrine and Covenants there is a precious promise given by the Lord to the men who stand at the head of his Church in their day and appointed time. Unto the Prophet Joseph Smith the Lord said, "And thy people shall never be turned against thee by the testimony of traitors." O what a glorious promise, that if the Latter-day Saints live their religion, they will be found sustaining their leader and honoring and revering the authority that God hath placed upon the earth for their salvation and to aid them in obtaining eternal exaltation! Calumny, slander, misrepresentation, black falsehoods, have rolled and surged

around the leaders of this Church, traitors have borne false witness against them, they have sought to betray them; but true to his promise, God has given his people ears to hear, and they hear and they know the voice of the shepherd and not the voice of a stranger; so that, with magnificent unanimity, the people of God stand behind their leaders, for they have faith in the Lord's promise that they shall never be turned against the priesthood by the testimony of traitors. We love the President of the Church, and we love the adornment, the authority, that God has placed upon him as the president of this Church. I am thankful because he holds the keys by which we can go into the temples of the God of heaven and there receive blessings that we could not receive if traitors had the power to turn us against our leaders. And so I rejoice in God's promise and in its glorious fulfillment, that though storms may come, yet as a people we shall weather the gale, be true to our covenants, and always be found supporting the men whom God hath placed at the head of this Church for the blessing of this people.

God help us, brethren and sisters, to live our religion. May he fill our hearts with his love, that there shall be no envy within us, but that we shall desire the advancement, the welfare of our neighbors. If this love were in the hearts of men today universally, there would be no war, but the love of God would lead his children along the path of advancement to that goal to which our eyes are turned, and to which we and all our children shall be blessed in attaining, even the goal of eternal life, which as

our Father has said, is the greatest gift that he can give to his children.

I bear you my testimony that I know that the God of heaven is with this people; I know that this work will triumph. I know that in the South, North, East and West the word of God is expanding; this war is humbling men and women and bringing them to repentance, and the wave of conversion is mounting higher and higher, for the fear of God is filling the hearts of men and women and his goodness is leading them to repentance. And so I thankfully bear testimony that this work is of God, that our leader is his prophet, and that you are the people of God, Israel, led and blessed by great leaders, in the name of Jesus. Amen.

ELDER G. E. ELLSWORTH.

(President of the Northern States Mission.)

My brethren and sisters, when President Smith, in his opening address, said that in his recent visit through the South, he had come to understand one thing, and that was that he would like to become better acquainted with the people, and have the people better acquainted with him, I thought of the time when Jesus tried to make the disciples understand who he was and what his mission was in the earth. In all his instructions, he almost failed to make them understand him, and he said, "Ye believe in God, believe also in me," and went so far as to intimate that if they could not believe in him, they should believe in the works that he had done. The Lord in all ages has revealed himself to his prophets and leaders, that they in turn may teach

the people concerning the true character of our Father, for to know God and Jesus Christ is life eternal.

Why, my brethren and sisters, we were placed here upon the earth, and it is the mission of our Father, to bring to pass the immortality of his children here; and he revealed himself to his prophets down to the coming of our Lord and Savior Jesus Christ, and he came as a revelation of his Father to the children of men, and dwelt among them as other men, and was known of them, and tried his best to teach them concerning his Father and the character of our Father in heaven. President Smith seemed to have the same feeling in his heart, to be known and understood by the people.

I am reminded of a personal experience that came to me. In going to my home town after being away most of the time for ten or fifteen years, I met a little boy, who evidently knew me and had kept in touch with me. I said to him, "What is your name, my boy?" He said, "Why, you know my name." I said, "No, I don't." He said, "Ah, you do, too, know my name." I replied that I did not and asked, "Who is your father?" And he said "Surely you know my father," and in answer to one or two protestations, he said to me, "Why, I know my father just as easy."

The ease with which the boy knew his father appealed to me while listening to President Smith. You would think he knew and understood his Father and the purposes of God just as easily as the little boy knew his father. Why? Because he has kept in touch with our Father, and the great work that our Father has established in the earth. He seems akin to the Mas-

ter who, when he was only a child, said in answer to his mother, "Wist ye not that I should be about my Father's business?" For President Smith has been about his Father's business from boyhood.

In all the walks and conversations of Jesus the Master it was as if he was well acquainted with his Father, that he knew his will, and understood his own mission in the earth. He tried from the beginning to impress upon the disciples that God was truly his Father and that he was in very deed his Son as well as they his brethren. In teaching them to pray, as missionaries he did it in this sweet and familiar way:

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

And again, to Philip's question as to the character of the Father, he made the following answer, as recorded in the 14th chapter of John: "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" It seemed to grieve the Savior that with all his teachings, one of his disciples would ask to see the Father, for he had taught them that he was in the express image of his Father's person, that he had come to do his Father's will and the things he had seen his Father do. When he had finished teaching his disciples and blessing them, he turned to his Father, in the most intimate manner and talked to him as an earthly son would talk to his father, for he had tried to impress upon his disciples his real character and the

character of our Father in heaven as recorded in 17th chapter of John.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."

To me that is one of the most beautiful passages I have ever read in my life. After his close association with his disciples, to turn to his Father and talk to him as one man talketh to another! He knew his Father "easy."

I believe that Latter-day Saints who live their religion have a right to know God our Father "easy," since it is only a continuation of their childhood idea of God. When one lives in the world and meets men and women of other faiths who are taught from childhood to get such a material notion out of their head and learn to conceive of God as the best in themselves, their

"highest ideal," or some "great moving power beyond the conception of man," it appeals to me that it is good to be still children, believing in the God that "created man in his own image," the God that hears and answers prayers, our Father who claims us as his children. Some of the learned men in the world have said that we were almost vulgarly materialistic. It seems to me that no man was more of a materialist than the Master himself. He knew his Father from the beginning, and talked with him and conversed with him, and talked about him as if he actually existed. To the Latter-day Saints he is a material God, he is our Father, and we believe in him. We also believe in Jesus Christ the Redeemer of the world, the veritable Son of God, who was sent to earth to point the way, to do the things that he desired all his children to do, that we, too, may be glorified when our earthly missions are ended.

On the occasion spoken of above he said:

"If ye love me, keep my commandments, and I will pray the Father and he shall give you another comforter that he may abide with you forever."

"The works that I do ye shall do, and greater works, because I go to the Father."

So, my brethren and sisters, I feel that the Latter-day Saints have a mission in the world, and that is to teach the world to return to their childhood faith, to come back and believe in God as they did when they were little children, for he said, "Except ye be as a little child, ye can in no wise enter into the kingdom of heaven"—not children in years, but children in our honest belief in God our Father and his Son,

the Savior of the world. I can bear testimony that it has given me a great deal of joy to see the faith manifested in the life of the young men and young women who have come to the Northern States Mission. I believe that true faith is growing in the hearts of the people of the world. It is my firm belief that had the Christian world a belief in God as they had when they were children, they would not now be engaged in killing their fellow men, in using all the ability that is known to man for the destruction of each other. The mission of the Latter-day Saints, my brethren and sisters, is to bring the world back to believe in God as true and faithful children ought to do, and hasten the day of peace and true brotherhood.

We have a little advantage over the rest of the world, because our Father has supplemented the teachings in the scriptures by a visitation to the Prophet Joseph Smith. Together with the Savior he appeared manifesting his true character and clearing away all doubt as to their actual existence. This modern day visitation has placed us in a position to know our Father and to know his Son Jesus Christ, and as Latter-day Saints, we ought to praise God for this glorious revelation of the latter days, for it has brought us happiness on earth, it has brought us even a taste of heaven while we dwell here in mortal flesh.

The mission and responsibility of the Latter-day Saints has been and is to teach these great truths to the world. In doing so they do real service to their fellow man which is described by one man as stepping across the line in to heaven. Selfish work is earthly, while work for

others is akin to heavenly things, so "if you want to go to heaven, step across the line and do things for your fellow man." Latter-day Saints, especially all those who have been upon a mission and all those who are serving as missionaries here at home, administering to the sick, teaching the principles of the gospel, and serving their fellow men, have stepped across the line and are even enjoying heaven upon earth. When the missionaries come home to you, they say it is the best two years of their life. They have enjoyed the spirit and presence of the Lord and a real taste of heaven. Why? Because they have been using all their time and talents in the service of their fellow men. When you are in the service of your fellow man, you are in the service of God our Father. So says the Book of Mormon. And surely, when a man is in the service of God our Father, he can easily be in heaven.

The truth revealed from heaven has made us free, and, as has been said by some of the speakers, we are a free people, living in a free land, the most glorious land in all the world. We sing and talk about the inspired constitution of the United States. Why was it established? That the Church of Jesus Christ might be established in the earth. Not only that, but this same freedom that we enjoy, the whole world must also enjoy, because the day must come when every man will have a chance to hear the gospel and to decide for himself which way he will go. Else when they come before the judgment seat, they can say to the Father, "I could not be anything else but a Catholic, or a Presbyterian, or a Lutheran, and be true to

my country, so, the freedom of America must be the freedom of the world, that the gospel may be carried to the honest in heart of all the earth, that they may have a chance to know the true way.

We did not win this freedom without a struggle. Eight years of war and four years of civil strife is part of the price we paid. In the revolution we were greatly aided by France, and at the surrender at Yorktown, when Cornwallis marched between the lines, there were 5,500 American soldiers on one side and 7,000 Frenchmen on the other. France not only sent her sons but she sent her gold as well and that too in the very hour of need. We are now called upon to send our sons to battle in the old world that they too may enjoy the liberty that has been ours for so many, many years and likewise the glorious privilege of hearing the gospel of Jesus Christ. The Lord bless the Latter-day Saints, and help them as well as all our brothers in this nation, to acquit themselves like men and as one man has said, return with victory upon their banner and a wreath of laurel woven out of the evergreen of Russia, the roses of England, and the lillies of France. I pray God that our boys will not only come back with a wreath of that kind, but clean and pure from the sins of the world, come home testifying that God opened the way for them to be great missionaries, not only of liberty, but of the gospel of Jesus Christ, having had their faith increased, having had their knowledge extended, and with a testimony that will make all our hearts ring with praise to God, as we are sending them away.

God help us, to serve our fellow

men. God help us to know not only the leaders of this Church "easy," as the boy said, but our Father in heaven. If we will keep close to our leaders, and know them as they are, we will likewise know God as he is. I pray that the peace and blessings of heaven may be with you, in the name of Jesus. Amen.

Elder James Smith sang a solo.

ELDER JOHN L. HERRICK.

(President of the Western States Mission.)

"The character of a community or a nation is the sum of the individual qualities of its component members." The words I have just quoted are from the opening sentence of a paper supplied by President Joseph F. Smith to a great newspaper syndicate asking him for his opinion about one of the most important themes of the day. The subject was captioned, "Unchastity, the Dominating Evil of the Age." His masterful treatment of that theme showed that a deplorable condition exists in this country, as I presume in all other countries, a condition, too, that none of us, I believe, would attempt to deny.

It is eminently proper that we look this situation squarely in the face, and that as Latter-day Saints we act accordingly, not only because of the condition as it might appear to us, in ordinary times, but moreso when we face, as we do now, one of the greatest perils and one of the most crucial situations that has ever been known in the earth. Our young men have enlisted or have been called by the thousands to fight for human liberty. We

have joined some of the great powers of the world to that end, and this country must stand at some time or other as the great adjudicator between the nations of the world. It will be up to this nation to decide what is best to be done, and how best to do it to settle the well nigh insurmountable difficulties that have arisen, and to do so justly we must be just and ethical ourselves. Shall it be said that our young men went away from their homes chaste and pure, and that they returned contaminated with immorality, and with disease in their systems? This will be true unless they themselves have been taught in their youth to be moral and chaste, and unless they remember the words of their parents and teachers when they face the critical temptations as they come to them from time to time.

Do you know that more men of one of the great nations were put out of commission because of sexual disease than by bullets or swords or dynamite or any other thing, in the first year of this world war? Since that time, they have begun to correct these evils. We want to correct them before they go too far. We want all our young men to know, and those associated with them to know, that they should set the example and tell other men what it means to respect womanhood. No man should presume to take a liberty with any woman that he would not be willing for some one else to take with his own mother, his wife, or his sister. We should remember that "real happiness must be earned, like every other good thing. It can only be deserved when its price has somehow been paid." If we are going to be supremely happy, if we

are going to be content, we must sacrifice, we must live a moral life. We should in all reason live above reproach. I mean that not only for soldiers, but for every son and daughter in Zion.

One of the great poets had this to say on this matter, and entitled, "The Price He Paid":

"I said I would have my fling,
And do as a young man may,
And I didn't believe a thing
The parsons had to say.
And I didn't believe in a God
Who gives us blood like fire,
And flings us into hell
When we answer the call of desire.

And I said, Religion is rot,
And the laws of the world are nil,
And the bad man is one who is caught
And cannot pay his bill.
And there is no place called hell;
And heaven is only a truth
When a man has his way with a maid
In the fresh, keen hours of youth.

But money will buy us grace
When it falls on the plate of the
Church,
And money will neatly erase
Each sign of a sinful smirch.
For I saw men everywhere
Hotfooting the road to vice,
And women and preachers smiled on
them
So long as they had the price.

So I had my joy of life,
And went the pace of the town,
And then I took me a wife
And began to settle down.
I had gold enough and to spare
For all the simple joys
That go with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame:
I gave in return my wealth
And a proud old family name.
I gave her the love of a heart
Grown sated and sick with sin;
My deal with the devil was all cleaned
up,
The last bill was handed in.

She was going to bring me a child,
 And when in labor she cried,
 With joy and fear I was wild,
 And now, I wish I had died.
 The son she bore me was blind,
 And crippled, and weak, and sore;
 The mother was left a wreck;
 It was so she settled my score.

I said I would have my way,
 And they all knew the path I would
 go,
 Yet no one told me a thing
 Of what I ought to know.
 Folks talk too much of the lives
 From heavenly joys debarred,
 And not enough of the babes unborn,
 By the sins of their fathers scarred.

Do not forget, my brethren and
 sisters, that if we sow in iniquity,
 in corruption, in lust, and in wicked-
 ness, we will reap the whirlwind,
 and the price will somehow and in-
 evitably be paid, and every one of
 us will suffer—not only for our ac-
 tual deeds, we are told, but perhaps
 for our thinking as well.

Wise men say that the source of
 everything wicked can be traced
 back to the philosophic thinking of
 the doer, just as bitter water is
 traced back to the poison spring;
 and that as individuals or nations
 think in the heart, so will they do
 in the life. I believe that firmly,
 and I believe that there is every ne-
 cessity for the mothers and the
 fathers in Israel to see that their
 sons and their daughters are pro-
 tected, and that when they are old
 enough to know the things they
 ought to know, that they should not
 hesitate to tell them frankly and
 plainly what they have to meet, and
 let young men understand that they
 should try and maintain the same
 kind of morals that are demanded
 of their sisters. That is the kind
 of ethics we have been teaching
 and preaching; it is a part of the

fundamental teaching of "Mormon-
 ism."

I wonder how far the criticism
 aimed by President Smith in his
 article is true pertaining to this in-
 termountain country. Should it be
 said that even one portion of it
 could be laid at our door, then let
 us remember our duties to our chil-
 dren in that regard. The illus-
 trious Goethe said, "What we wish
 for in our youth comes in heaps
 upon us in old age." You know as
 well as I know, that that is true. If
 we are not careful in early man-
 hood and womanhood, we will reap
 the consequences in later life, and
 life will become a living hell on
 earth instead of a heaven as it
 ought to be.

God grant his blessing to be with
 Israel, to be with our boys who are
 going away to fight our battles, to
 be with those sons who are in the
 mission field and those who are
 left at home, that we may continue
 to raise the standard of morals in
 this community, and thus benefit by
 our action and our words, the moral
 uplift of the world, I pray in the
 name of Jesus. Amen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

I am not accustomed to speak in
 audiences out of doors. I have al-
 ways had them closed in where
 they could not get away. (Laugh-
 ter.) Brethren and sisters and
 friends, I want to bless you people,
 in the name of the Lord, for he
 surely ought to bless a people who
 hunger and thirst after righteous-
 ness enough to stand up as you
 have stood and listen to the word of
 the Lord.

I bless you, as I have blessed
 hundreds and hundreds of elders

who have gone on missions. I have had many of them come back and say, "Brother Kimball, every promise you made has been fulfilled." One of the easiest things to do in the Church in our ministry is to bless an elder or a missionary sister who goes out in the service of the Lord and does his will and keeps his commandments. I have never been afraid up to date to promise them that they would go in peace and return in safety.

Why fear death? That is what I am talking about to myself all the time. People have been looking for it in every case for a considerable length of time, but I have fooled them up to date ;and I am trying to learn not to fear death. A great man said when he went down with the ship, "Why fear death? It is the most beautiful adventure of life." He must have been exalted by a spiritual enthusiasm such as elders have when they go out into the world in the service of the Lord. They feel as Christ felt when he said, "Think not of your life, of what you shall eat, or of what you shall drink, nor of your body what you shall put on." I want to say, on the side, that is about all we are thinking about, at least some of us.

My brethren and sisters, the short time I occupy I want to say to you, my knowledge is very limited, and it does not take me very long to tell it, but what I do know, I know as well as any man in this Church from the least to the greatest. Why do I know it? Because I have learned it through the things which I have suffered. We have to suffer sometimes to find things out; until our hearts are twisted, before we are meek and humble and have faith in God.

I remember reading a story. The incident happened during the civil war, when a large committee of Christian ministers came to Washington to wait on President Abraham Lincoln. After they had performed their duties, one of the Christian ministers turned to President Lincoln, and he said, "I hope the Lord is on our side." That is what all these nations are hoping, that the Lord is on their side. And President Lincoln said, "Well, I am not much concerned about the Lord being on our side," which was quite a shock to those ministers. "I am not concerned about that. What I am most concerned about is whether we are on the Lord's side." That is what I want you to be concerned about, you men who hold the holy priesthood; you want to remember, in this great rush and hurry, not to be too much taken up with man's business, but you want to be exercised more about "our Father's business."

You have listened to three presidents of missions—the Southern, Northern, and Western States Missions. I know just about as much about missionary work as they do. I spent five years in the Southern States, and filled my first mission, in 1883, when they killed elders. I was with Elder Roberts, and I know all about that experience. I never got much notoriety out of it, but I know something about it, just as much as anyone who was there. I know what it means to smell powder, and I am glad of it, and I thank the Lord I did not run. I guess I would have done so, but I had no place to go. (Laughter.) These brethren that have been talking to you have been in the Lord's service, they are soldiers of the

Cross, and they are too old to go in the army of the United States; and so am I. But I would like to touch off a 13-inch gun anyhow. (Laughter.) I am a great believer in the United States, but my service is first for God, for our heavenly Father. Do you remember when the Savior, Jesus Christ, was of the age of twelve? I think it was quoted at this meeting. He was in Jerusalem talking with those learned men and hearing and arguing with them, and his mother came back for him very much concerned. He said, "Wist ye not that I must be about my Father's business?" That is what we want to be concerned about.

I think you recognize the fact that I am the son of a prophet of God. And I am mighty proud of it. Heber C. Kimball, a short time before he died, often said to the people, "O, the test, the test, the test—who will be able to stand? And the answer comes back, 'Only those who know that Jesus is the Christ.'" Don't go off and forget it. There is a great test on, and it is only those who know that Jesus is the Christ that will be able to stand. I want to say to you brethren that if it is the last time I speak in the flesh, I feel that I am greater than a king on his throne. I am so much bigger than the Kaiser that I would not mention him in the same breath. (Laughter.) Why? Because I hold the priesthood of God, because I am a servant of God, because it is my right and privilege when I keep the commandments of God, to testify under the spirit of prophecy and revelation of this great truth.

I am going to ask you a few questions, and will let you answer them. If you don't know enough to an-

swer them, then you don't know as much as I do. (Laughter.) I am going to ask you this question, Do you know of anything—you can think about your money, your wives, and children, and everything else—but do you know of anything in all this beautiful world more important than human life? If you do, just hold up your hands.

I am going to ask it in another way: "Do you know of anything in all this universe that is dearer to the Father than a human soul? You don't.

I am going to ask you another question: Do you know of any gift in all this world, or blessing, that is greater than salvation? No, because God said in the revelation that "salvation is the greatest gift of God to his children." These are reasons why you ought to be in the service of the Lord. That is why these presidents of missions and elders are blessed, and that is why we are able to come home as I did from the South in 1884—and it is one of the greatest truths I ever told in my life—although I never had as hard a time in all my life as I had in the South, and when I think of it now, I actually shudder;—and yet I came home to you people, and I looked you in the face and I told you it was the happiest time of all my life, and I never lied, either. That is what you get for being in the service of the Lord.

I will conclude by reading to you from the Book of Mormon. It has impressed me very much, and I want you to think about it just as I have been doing.

Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy

name, that he would have mercy upon you;

Yea, cry unto him for mercy; for he is mighty to save;

Yea, humble yourselves, and continue in prayer unto him;

Cry unto him when ye are in your fields; yea, over all your flocks;

Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening;

Yea, cry unto him against the power of your enemies;

Yea, cry unto him against the devil, who is an enemy to all righteousness.

Cry unto him over the crops of your fields, that ye may prosper in them;

Cry over the flocks of your fields, that they may increase.

But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness;

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith:

Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men.

Try and remember that, will you?

As a servant of the Lord, I only want to repeat what the servants of God have said: "These are the last days, spoken of by the prophets, when perilous times shall come;" and you know, as I know, by what we read, that the most striking feature of this world war is the great destruction of life, which

costs its success, if there be success, to the employment of almost all the science of the world, except the numerous discoveries in surgery and medicine which is freely given, and the physician, as a physician, knows no difference between races and nations, between friend and foe.

This is the biggest thing that physicians ever did, and I pray God to bless them in their efforts to save life.

There has never been a time such as the present in the history of the world, when men ought to be talking big things, thinking big things, doing big things and overcoming their selfishness. It is a day of destruction, and leaders must be raised up who are constructive. Constructive work sometimes means destructive—you tear down to build up—you change the old for the new. Leaders must have a knowledge of mankind in order that the Lord's plans may be carried out.

The German nation is one of the greatest nations today, when we consider her social and industrial condition, although it is founded on militarism.

The Church of Jesus Christ of Latter-day Saints as it has been organized through the Prophet Joseph Smith, is more perfectly organized and greater than any organization upon the earth.

When you contemplate this great organization you find prophets and inspiration which is not founded on militarism, but brotherhood, fraternity, and "love-one-another," which is in accordance with the teachings of Jesus Christ. The great test was: "By this shall all men know that ye are my disciples, if ye have love one to another."

If you have not love for one another you have not the spirit of the gospel.

May the Lord bless you. Amen.

ELDER BENJAMIN GODDARD.

(President of the Bureau of Information.)

My brethren and sisters: This brings our conference to a close, in connection with the other meetings that are now being held. While I have sat here and also in the tabernacle, I have wondered what the result of this great conference will be. Have we come just to listen and go home in the same condition that we came? There may be some, but the great mass of the people, I trust, are inspired by the exercises of this conference to go home and live according to all the teachings that have been given. "Let your light so shine that others, seeing your good works, may be led to glorify our Father which is in heaven."

Upon this block we entertain the strangers from all parts of the world. During the past week, a gentleman entered the building here, a perfect stranger, coming from the state of Ohio. He wanted to learn about our people, and after he had been entertained, he said, "I have working for me at my home a member of your Church, and I want to say that if all your members are as honest, as true, as devoted, and as trustworthy as that man, you need to be proud."

Well, we are proud. With all our shortcomings, we may be proud of our people; and I trust that the record we are making will continue.

Brother Herrick referred especially to the necessity of training

our youth in virtue, in godliness. I visited a southern stake of Zion, just recently, in connection with our Church work, and met a poor widow there, who had raised to manhood and womanhood a splendid family, and when she was speaking to me, she said that the remark of one of her boys had been worth all her efforts. "Last Christmas," she said, "I did not have the means to distribute the tokens to my children that I would like, and to my youngest son, who was married, I said, 'My boy, O my heart aches that I cannot give to you and to the rest of my children some substantial token at Christmas time of my love for you.' And the young man stood there looking his mother in the eyes, and said, 'Why, mother, you have given unto me something more than all the Christmas gifts that I could possibly obtain. You have given me a good training, a good education, and more than all, a clean body—and, mother, I thank you for that precious gift that has come unto me, and I want to live to be worthy of such a mother.'"

May God bless us, my brethren and sisters. Let us go to our homes with renewed determination, as a result of this conference, to serve God, to be honest, true, chaste, virtuous, according to the declaration in our Articles of Faith, doing good unto all men. God bless you. Amen.

The authorities of the Church were sustained unanimously as in the Tabernacle meeting.

The Latter-day Saints' University choir sang a chorus, "Victory."

The choir and congregation sang: "O ye mountains high."

Benediction was pronounced by Elder B. Cecil Gates.

CLOSING SESSION.

In the Tabernacle the conference was called to order at 2 p. m., by President Joseph F. Smith, who presided.

The Tabernacle choir and the congregation sang the hymn: "Zion stands with hills surrounded."

The opening prayer was offered by President Wilford Day, of the Parowan stake of Zion.

A tenor solo, "An Hour of Peace," was sung by James H. Neilson.

ELDER JAMES E. TALMAGE.

Are there few that be saved?—Christ's provisional and incomplete answer in the meridian dispensation—Carried forward in the later dispensation—Another illustrative instance—Sermon of the shepherd and the sheep—Lay hold on eternal life.

At this closing session of the general conference, it is possible to look in retrospect over what has been said in the earlier meetings. I have followed with interest the remarks of every speaker and, as each one closed, I have felt that had I then been called to speak I could have taken up the theme of the discourse and carried it on, having the spirit of it and feeling the genius of it, so full of suggestion and instruction has been every address.

I listened with particular and peculiar interest to the remarks of the brethren this morning relating to science, falsely so-called, and to the truths that have been revealed

respecting man and his position in Nature; and as I have given that subject some attention through many years I was prepared to say something; but I shall content myself now with a simple expression of perfect accord and agreement with the spirit of what was said. We learned from the addresses given this morning a little regarding the origin of man—whence he came; and we have heard through other addresses much as to where he is going. I feel rather inclined to dwell briefly upon the subject of his present duty, the duty of the day and the duty of the hour.

In that regard I remember a very significant question that was submitted to the Christ. We all know how he was subjected to questioning on many occasions, the purpose of the questioner sometimes being to entrap him, if possible, in some incautious word, or to lead him to some overt utterance or act, whereby it was hoped to find excuses for accusation. Some of the questions, however, seemed to have been inspired by worthy intent, and of this kind is the one to which I ask your attention.

As I read in the 13th chapter of Luke, beginning with the 22nd verse—Christ was on his way to Jerusalem, the last journey he was to take through the provinces and up to the capital, for although there were some brief interruptions, this was in effect his march to the cross and to the tomb. He traveled slowly, teaching in the towns, on the high-ways and in the by-ways, wherever people would pause to listen. In the course of such ministry the following incident occurred, as he went through the cities and villages teaching and journeying toward Jerusalem:

"Then said one unto him, Lord, are there few that be saved?"

Consider the question. It is just as important today as it was then. It is recorded in the short, lapidar style of the scriptural record, terse, concise, condensed. Putting it into our modern speech, it meant this: Lord, tell us, of the thousands and millions living upon the earth and of the untold myriads that have lived and died and of all that are to come into the flesh, will there be a majority, many, saved, or only a few? Hasn't that question presented itself to you individually? I believe it has come up in the heart of every earnest student of the gospel, of every prayerful investigator of the truth. "Lord, are there few that be saved," or will the most of us be saved and only a few be lost? Note his rejoinder—response—it is not an answer:

"Then said one unto him, Lord, are there few that be saved? And he said unto them,

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

"When once the master of the house is risen up, and hath shut to the door and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.

"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

"And they shall come from the east, and from the west, and from the north and from the south, and shall sit down in the kingdom of God.

"And behold there are last which

shall be first, and there are first which shall be last."

I ask your attention to a very grievous mistranslation in that scripture. The error is expressed by misleading punctuation. This division of the scriptures into chapters and verses, is, as you know, a comparatively modern innovation and it has been made by the best skill and wisdom of men, but men's skill sometimes fails and men's wisdom may come to naught. The error in question is none the less grievous because it is one of punctuation only rather than of wording. Here is one of the errors against which we protect ourselves in our declaration of faith when we say, "We believe the Bible to be the word of God as far as it is translated correctly." We do not follow the mistranslations. This is not peculiarly or particularly "Mormon" criticism. Scholars, theologians, philologists of the day admit the mistake but there it stands. I want to read to you again the passage as it is, and then read it to you as it should be, according to the best authority we have. Christ said to them in response to their question: "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able." There endeth the twenty-fourth verse, and the twenty-fifth verse, beginning a new sentence, reads:

"When once the master of the house is risen up, and hath shut to the door and ye begin to stand without and to knock at the door," and so forth. Now, there should be no period there; there should be no division in the verses and the passage should read in this wise:

"Strive to enter in at the strait

gate, for many, I say unto you, will seek to enter in, and shall not be able when once the master of the house is risen up, and hath shut to the door."

Do you see the difference in meaning? One is an indicative statement only, however great its portent; the other brings in the time element and the fact that there is opportunity which will pass—Strive to enter in now because many will come seeking to get in and will not be able when once the master of the house hath risen up and hath shut to the door. It is all in line with the tenor of the scripture, with the words of Paul and the other apostles. Do you call to mind the urgent behest—Lay hold on the kingdom and on eternal life while you can. Don't procrastinate. And that in harmony with the voice of the Book of Mormon prophets—Don't procrastinate the day of your repentance, or you may find it impossible to repent when you would. I commend this scripture to you, as recorded by Luke; but coming back to the question:

Didn't you feel a little disappointed at the fact that Christ did not give a plain answer to that question? I did; I felt disappointed when I first read it, when I first pondered it so far as I can remember, and I have had a little disappointment many times since. Oh, if he had only answered that squarely and definitely, how much more satisfied or dissatisfied, as the case may be, we would severally find ourselves. Will many or only few be saved? Suppose he had answered, Oh, most of you, most of you, there will only be a few lost. Wouldn't we have taken license from it, wouldn't we have given way to carelessness even more

than we do? Suppose he had said—Only a few will be saved and all the great majority will be lost and be forever condemned and be thrust out into outer darkness. What a gloomy picture it would have been. But why didn't Christ answer the question? It seems to have been put in earnestness, it was not a trick question, there does not seem to have been any trap concealed in it: "Lord, are there few that be saved?" Would it not have been an easy matter for him to answer it in a direct way? But he evades it, and gives us a sermon, a very beautiful and encouraging sermon, it is true, one embodying great truth, but it does not answer the question directly, and why? For the reason, the very same reason that operated to cut many another sermon of his so short. Have you not read his sermons and time and time again been disappointed because he closed so abruptly?

Let me digress a moment and illustrate by another incident. Read for yourselves, for I have not time to read it, in the 10th chapter of John, beginning, at the 16th verse. He was delivering at the time there referred to that splendid discourse of his concerning the shepherd and the sheep. He was explaining the difference between a shepherd and a shepherder, a vital difference, and in the course of his remarks, he paused to tell them that there were other sheep not of that fold. Picture him discoursing about himself as the shepherd and about his followers as the sheep. He says in the 15th verse:

"As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep."

Now comes the interpolation:

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

And now, mark you, that is all he says about that phase, that particular topic. He goes right back to the subject broken off in the earlier verse:

"Therefore doth my Father love me, because I lay down my life."

Now, haven't you wished, when you read that, that you could have heard more? The question naturally arises in our minds, Didn't he possibly say more, which was left out by the recorder? No, he did not. That is all he said about that subject at the time. If you want to read the rest of that sermon, turn to the 15th chapter of the third book of Nephi. That is where he picked it up again and carried it on. Like many another of his sermons, this was begun on one continent and carried on on another, as we find some of his sermons begun in one dispensation and carried forward in a later one. Now, in the 3rd book of Nephi, 15th chapter you will find that Christ picks up the theme of that discourse where he left it off in Jerusalem. Christ there tells his Nephite disciples and the people generally that he had been teaching in Jerusalem according to the commandment of the Father, and he says:

"And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem;

"Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

"This much did the Father command me, that I should tell unto them,

"That other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

The next verse explains why he had not said more to the people at Jerusalem:

"And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them."

Read the intervening verses for yourselves and then note this in the 21st verse:

"And verily I say unto you"—these are his words to the Nephites—"That ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

In the next chapter he carries the same sermon regarding other sheep a little further, and makes plain that there yet are other sheep of still another fold to whom or to which he was then about to go. Thus we find these splendid addresses oft-times divided up—one part in one volume and another part continued in the next.

So it was with this particular sermon regarding the sheep, the shepherd and the sheep-herder, and so regarding this question again, "Lord, are there few that be saved?" He answered it in part, giving the questioner and hearers very direct warning, telling them to enter in at the strait gate while they had a chance, because after the Master of the house hath arisen up and shut to the door they will knock

in vain, and when they plead that they have known him, he will answer that he has never known them. He warns them against assuming that because they had citizenship in Israel they would be saved thereby, and tells them of the dire consequences of their neglect, when they shall see the prophets enter into the place prepared for them and they themselves shut out, when they shall see others coming from the east and from the west and from the north and from the south to sit down with Abraham and Isaac and Jacob and yet and still and nevertheless, they themselves shut out.

But, as said before, he did not answer the question fully, "Lord, are there few that be saved?" The reason was precisely analogous to that which prevented him from carrying on his sermon regarding those other sheep, because of the people's unbelief, stiffneckedness, and inability to comprehend. Those Jews had been brought up in all the traditions of the law and the thousand and one rules that had been attached to every feature of the law. They believed in a heaven which they called Abraham's bosom, and in a hell, and in no habited space between. Every man, they thought, would go either into that heaven of supreme bliss or into that hell of dire torment; and they were not prepared to know the truth. Now, suppose that Christ had said unto them, "Many will be saved, most of you, will be saved." They would have taken that to mean that many of them, the most of them, practically all of them, would attain that place of bliss to which they referred as Abraham's bosom. If he had told them only few, they would have understood him to mean that the greater part would be consigned to

hell with all its torments. He could not finish the sermon, he could not answer them directly because of their unbelief, because of their wilful ignorance, because of their inability to understand him; and you will notice that Christ, the Master of masters, the Teacher of teachers, followed scrupulously the instruction he gave unto his apostles—not to cast pearls before swine nor to throw the great truths of the gospel into the mire, at the feet of those who were not willing to understand.

So, with masterful skill we find him here turning the occasion of this question to good account and preaching a very instructive sermon in connection therewith, but does he never answer the question? Does he let the inquiry go by the board; was it ever to remain unanswered? Not at all. You will find that he has answered that question very fully. Turn to the 76th section of the Doctrine and Covenants and there you have it in full, a sermon begun in the meridian of time, carried forward during the apostolic age through inspiration, for Paul preached a paragraph of it when he referred to the bodies celestial and the bodies terrestrial, one compared to the glory of the sun and another to the glory of the moon, and then referred to other bodies which are to be compared in glory to the stars, though Paul had not learned the name of that third kingdom or degree of glory; and then the sermon is carried forward in this dispensation, as you will find recorded in the section referred to. Therein the Lord makes plain the fact that salvation as we call it, or being saved, has a relative meaning. That section tells us of the awful state into which shall enter the sons of perdition, those who have sinned against

light and knowledge, those who have been instigators of the shedding of innocent blood. All of this is pointed out, and then the condition of those who attain the very lowest or least of the so-called kingdoms of glory receives attention. The one that Paul had no name for we have learned to be the telestial glory; and we are definitely told just who are the inhabitants or inheritors of the telestial glory. The condition of those who attain the next higher or the terrestrial state is plainly set forth and then the condition of the supremely blessed, those who are permitted to dwell with the Father and with the Son, the Christ, in the celestial worlds throughout eternity.

Now, those who are saved in the telestial glory are saved from the horrors of perdition; those who attain the terrestrial glory are saved from the lower state, in the telestial; and those who attain the celestial are saved from all lesser conditions and the lower glories of the telestial and the terrestrial. Those Jews, including even the twelve apostles, could not comprehend that condition of affairs and therefore the Christ did not answer the question directly but let it go with a very brief and incomplete answer.

I say again this is one of the sermons continued through the ages; and we are able today to comprehend the meaning of salvation in a greater measure than ever before. In this respect be it known the theological world is following the lead of "Mormonism" so-called, not only in this particular but in many others. "Mormonism," that system of revealed truth which constitutes the charter of the Church of Jesus Christ of Latter-day Saints, is pioneering the way and going before

like a bearer of light; and the thinkers of the world are following it today, although many of them are loath to acknowledge and confess the fact. The doctrine of a single heaven and a single hell, separated by only a narrow strip, and into one or the other of which every soul shall surely go, oftentimes as the result of very close calculation of his account, that horrifying doctrine has been practically abandoned by thinkers generally, by the theologians at the present time, just as they have abandoned the infamous doctrine of the utter condemnation of babes who die unbaptized. It was thought, you know, but a short time ago, that hell was figuratively paved with the skulls of unbaptized babes, that babes who died without baptism were doomed to condemnation that should last forever and forever. And now what find we? That doctrine was taught by an apostate church. It was proclaimed as the result of the absence of light. It was preached as a dogma of men, not a doctrine of Christ. But today we find even the Roman Catholic Church permitting its members to believe that babes who die without baptism enter into a state of rest though they are denied the supreme bliss of beholding the face of God, or as they set it forth, of having the beatific vision of God—a wonderful improvement. I hope that they will come to the whole truth some day, even as the Lord hath declared it by his own word; and so in these respects the revealed word of God is leading and "Mormonism" is pioneering the way for the modern theology.

It was my privilege but a few months ago in addressing a rather distinguished body constituting a philosophical society, comprising

professional men and women, to virtually throw down the challenge in this way in effect, though not in these words: Tell me one instance of advancement in matters theological since 1830 in which the churches have not been following "Mormon" lead. And no instance was produced. I bear my testimony that the Church of Jesus Christ of Latter-day Saints is all its name professes to be, all that its name affirms it to be. It is leading the way, it is the gospel of Christ, and we find the sermons of the earlier days carried forward.

"Lord, are there few that be saved?" In the dispensation of the fulness of times the words of the prophet relating to what was shown are thus recorded, "And behold and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven or as the sand on the seashore." Herein lies the significance of the Lord's words to those who asked that question. "Strive to enter in at the strait gate for many, I say unto you, will seek to enter in and shall not be able when once the master of the house is risen up and hath shut to the door."

My brethren and sisters, let us lay hold on eternal life before the door is shut. This I pray in the name of the Lord Jesus Christ. Amen.

A solo based upon the 91st Psalm was sung by Irene Cummings. *

ELDER STEPHEN L. RICHARDS

President Wilson's message on the Bible to American soldiers—Some of the accomplishments of the Latter-day Saints that will redound to their blessing and insure them life eternal—The splendid work of the

Priesthood and the auxiliary organizations—Security and safety in observing the laws of the gospel and the counsels of the servants of God—Our hope for the people of Zion.

I think, my brethren and sisters, that I have never heard so much scripture quoted to such good purpose as I have heard from our brethren during the sessions of this conference. I hope that their example will be heeded by the Saints and that scripture-reading may become a more prevalent custom than it has been and is today. I note that recently twenty-seven thousand copies of the Bible were, by one Bible society, placed into the hands of American soldiers. In each copy was inscribed a short letter from the President of the United States, and the sentiments expressed in that letter are worthy of our attention. The letter read:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves. Read not little snatches here and there, but long passages that will really be the road to the heart of it. You will not only find it full of real men and women, but also of things you have wondered about and been troubled about all your life, as men have been always, and the more you read the more will become plain to you what things are worth while and what things are not, what things make men happy—loyalty, right-dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all the wish that they may have the real approval of the Christ, who gave everything for them, and what things are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is mean and low.

"When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness and your own duty.

"WOODROW WILSON."

I believe, my brethren and sisters,

that in the scriptures are to be found words, counsel, and admonition that are suited to every circumstance and every condition of life. I hope that we will read not only the words of the Bible, so highly commended by the President of the United States, but that we will read the words that have come to us in modern revelation, and the words of the prophets that have been recorded in our Book of Mormon.

I desire to read a little scripture myself as a premise to the few thoughts that I would advance to you at this time:

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee, or thirsty, and gave thee drink.

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"And then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred, and ye gave me no meat: I was thirsty and ye gave me no drink:

"I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."

I gather much of encouragement and comfort from that scripture, for the Latter-day Saints. Without boasting, only in a spirit of grateful acknowledgment, I would recount a few of the accomplishments of our people which, it seems to me, will tend to lead them to life eternal and to the blessings which our Father has in store for those who have served him by serving his children.

We have among us organizations designed to minister to the care and the comfort and the upbuilding of the children of men. Among these organizations there is one composed of women, the sisters of the Church. That organization has a record of which any people in the wide world could be most proud. You know what it does. I want, however, to mention a few items accomplished by this great organization in ministering to the children of men.

During the last year, I gather from the secretary's report, there were 21,985 days spent with the sick, more than sixty years of one person's time devoted gratuitously, willingly, lovingly and unselfishly to the care of the unfortunate. There were 88,140 special visits to

the sick where relief was administered, encouragement given and good done beyond computation. Why, don't you know if we had to pay for the services of the physician at the usual rate it would have taken more than a quarter of a million dollars to have paid for the simple, loving service devoted by this organization to the relief of the sick in our midst last year only. There were 6,803 families that directly received the help of this beneficent organization. Two thousand and one hundred and ninety-three bodies of the dead were prepared for burial without cost, without compensation for service, as a mere gratuitous offering on the part of these good sisters. There were spent in temple work 26,201 days in doing vicarious work for the dead by this organization alone. Assistance was given to missionaries and their families to the extent of \$2,735.35 in cash, aside from the great amount of assistance that was given in work and in caring for the families of missionaries that in many instances needed the care of these ministering angels.

Our sisters have done that which the Lord prescribed as one of the means of obtaining eternal life. They have ministered unto "these, the least of my brethren," they have cared for those who were sick and afflicted and in need of care.

Then the other organizations of our Church, which I haven't the time or opportunity now to recount, have likewise administered to the health and succor and the uplift of all the children of God that have been members of the Church, or not being members of the Church, who have been willing to accept of their assistance. Don't you know that there is an army of twenty thousand

Sunday School teachers laboring every Sunday in the year, preparing themselves during the week days, unselfishly and willingly giving their time and ability to feed the children of God the bread of life and help them to imbibe at the fountain of truth, that they may live in the ways of God and walk in his righteous paths? There is a comparatively large number of faithful servants devoting themselves to the care of the young men and women in the Mutual Improvement Associations of the Church. In addition to these we have great numbers of men and women unselfishly devoting themselves to the work pursued in our Primary Associations and in our Religion Classes, attempting as best they can to administer to the good of mankind and to feed them in the way that God wants them fed for their upbuilding and for their proper growth and development.

And behind and above, it seems to me, all of the work that these good auxiliary associations are accomplishing are to be found the men who sit in the fore part of this building, who, for years and years have given their lives, their service, their thought, their prayers to the nurture and the care of these the children of our Father who is in heaven. These presidencies of stakes, noble men, shepherds of the Father, caring for his flocks, as only the loving shepherd can care for them. These bishoprics of wards, fathers of the people, caring for them as only loving fathers can care for their children. O, what a grand and noble service are these men performing. As I go among them in the ministry in which I am engaged, as I meet them and understand their spirits and recognize

their devotion to the cause, I feel mighty humble in their presence. They are men of experience, they are men of wisdom, they are men of integrity, they are men of a great big love for God's children; and my prayer constantly is that I may be worthy to work with them, worthy to help them in the great work to which they are so steadfastly devoted. These are the men who have brought forth the sons of the states that have now responded to their country's call. These men and their good wives are the men and women who have implanted within the hearts of these boys, standards of truth and virtue and morality that will make them stand out prominently among all those who come to serve this great nation. I was not surprised when the Secretary of the Interior stood on this stand the other evening and said—and I believe it was not flattery—that in all the demonstrations that he had seen in this country his heart was never so touched as when he saw the boys of Utah and the surrounding states march past the reviewing stand clad in their uniforms, prepared to serve their country and respond to its call. I was not surprised, because I do not believe that the eminent secretary can go any place in this wide and good land and find as many boys who have within their hearts the love of truth, who are as firmly and steadfastly adhering to the principles of truth and the commandments of the Lord, and who hold to such high standards of virtue and honor and morality as these same boys. I believe that one of them, if he will remain steadfast and true to the testimony of the gospel, is and will be worth a half dozen of any who are

not true, who are not worthy sons of God.

These men—these men here, are responsible for them; and I give my honor and esteem to them for the splendid and great work that they have done and are doing in this land.

We all seek after eternal life. It is the greatest gift that God can give to men. We pray for it; we work for it; and I believe, my brethren and sisters, that we are doing the things that will bring it to us. Our lives are being conformed to the life of the Master. There is encouragement wherever one goes in the land of the Saints. On every hand are the evidences, the indisputable evidences of the love of men for God, in the love of men for men, and it is our service to these children of men, no matter how humble they are, no matter how insignificant in the world they may seem to be, that will be accepted by God as our service for him. We can't help him. He is beyond any help that we can give to him, but we can help his children; we can work for them; we can love them; and we can persuade them with the help of God to live good lives and to come nearer to him, that they may eventually come back into his presence.

That is our work, as I understand it. That is the mission of the Priesthood of God. The Priesthood of God means to me only the right to serve, in the name of God, God's children, and he who serves God's children in God's name is doing the greatest service for the Master that can be done. I see only success, only prosperity, only happiness ahead for the people of the Latter-day Saints, if they will but obey the commandments that have

been given to them. If they will but listen to the counsel and admonition that come from our head, if they will follow the guide of the Priesthood, I know they will be safe.

And do you know, throughout all these troublesome times, when men have found it a very difficult thing to make up their minds regarding the important matters that have come before us since the declaration of war, I have always carried in my own soul a deep feeling of satisfaction in this thought, that every man who will live the principles of the gospel will receive inspiration telling him what to do for himself, and the additional and still greater thought that if ever there should be required for this people any especial direction, any peculiar guidance suited to the condition of the times, we have the man of God to give it to us, and I have felt in that, security and safety? I think we are entitled to that feeling as a reward for our attempt to do Gods' bidding and to keep his commandments.

Only a few weeks ago I happened to stand in the majestic corridor of the great city hall of San Francisco, a gigantic, beautiful building erected upon the ruins, or near the ruins of the former building that stood there. I read an inspiring inscription carved in solid granite, testifying to the great hope within that people for the future of their city. If I may paraphrase that inscription it will express, in some degree, my hope for the people of Zion:

"O, Zion, thou glorious city of our God and our hearts, thou who hast been tried and not found wanting; go thou forth to thy glorious future." Amen.

Anthony C. Lund and the Tabernacle choir sang a solo and chorus: "The Lord hath brought again Zion," the music by Arthur Shepherd, a Utah composer.

PRESIDENT JOSEPH F. SMITH.

SHALL THE CHURCH PURCHASE LIBERTY BONDS?

I have a matter that I desire to present to the conference, as the Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints. When the subject of Liberty Bonds was broached and presented to the people, a number of my brethren submitted to me their views and their desires that the Church of Jesus Christ of Latter-day Saints, as such, should contribute some means in aid of our Government, in the purchase of these bonds with the tithes of the people. As Trustee-in-Trust, not a dollar of the tithings of the people has ever been diverted out of the regular channels of the Church, by myself; and the funds have been expended by the common consent of my counselors and of the Twelve, and as a general thing also that of the Presiding Bishopric. I did not feel that I had the authority or the right to divert the general funds of the Church from the usual channels in which all have agreed, and all have consented for it to be used, without submitting it to the general conference of the Church. Therefore, the question that I wish to present to the conference is: Will this Conference, this General Conference, authorize the Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints to use a certain amount of the funds of the Church for the purchase of Liberty Bonds?

And in order that the matter may be brought a little more clearly and extensively to the attention of the conference, I will ask President Lund to express himself on the subject.

PRESIDENT ANTHON H. LUND.

A MOTION TO PURCHASE LIBERTY BONDS.

This does not mean a donation, but simply that we buy bonds and thereby help our Government. I think that everybody present feels that we must do everything we can to sustain the Government, as we have declared that we are willing to do. We cannot shirk the duties that devolve upon us as citizens of this State and this Nation. We want to sustain the Nation, to sustain the Government, in the pursuit of obtaining a victory for the right; and I move that we authorize the Trustee-in-Trust to negotiate for such an amount of these bonds as he shall find that the means of the Church can stand, not to exceed a quarter of a million dollars.

PREST. CHARLES W. PENROSE

SECONDING THE MOTION TO PURCHASE LIBERTY BONDS.

I arise to second the motion presented by President Lund. Perhaps you did not all hear it distinctly. The resolution is that this Conference, representing the Church of Jesus Christ of Latter-day Saints, authorize the Trustee-in-Trust to negotiate for the purchase of Liberty Bonds, in aid of our great Nation and Government to defend the principles of constitutional liberty, and to wage a war of defense against oppression and

tyranny in all the world, for the purpose of aiding in spreading light and truth and freedom to all nations, and that the President of the Church, the Trustee-in-Trust, be authorized to enter into this negotiation for the purchase of bonds as circumstances will permit, and not to exceed the sum of two hundred and fifty thousand dollars. I second the motion with great pleasure, believing that it will be for the right, and that it will be supported by the Latter-day Saints who are true in the faith, everywhere.

PRESIDENT JOSEPH F. SMITH.

UNANIMOUS VOTE TO PURCHASE LIBERTY BONDS.

Brethren and sisters: You have heard the motion which has been seconded. Are you ready for the question. (Voices: "Question.") I hope that every Latter-day Saint will feel his own right and freedom to vote as he feels would be right before the Lord. All in favor of the motion will signify it by raising the right hand. (Apparently unanimous response.) The contrary-minded, by the same sign. (No response.) The vote seems to be unanimous, as I have not perceived a single hand raised in opposition.

Under the circumstances, and with the sanction and approval of this vast body of the Priesthood, and of the members of the Church of Jesus Christ of Latter-day Saints, we, your brethren, entrusted with the care of the funds of the Church, will use them as economically and wisely as we know how, by the help of the Lord.

We will now have presented before us the general authorities of the Church.

President Heber J. Grant presented the names of the General Authorities of the Church, which were unanimously voted upon by the great assembly, as follows:

AUTHORITIES SUSTAINED

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Heber J. Grant, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage and Stephen L. Richards.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church His-

torian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Hyrum M. Smith.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, C. N. Jensen and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; Horace S. Ensign and B. Cecil Gates, Assistant Conductors; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; and all the Members.

General Board of Relief Society: Emmeline B. Wells, President; Clarissa S. Williams, First Counselor; Julina L. Smith, Second Counselor; Amy Brown Lyman, Secretary; Susa Young Gates, Corresponding Secretary; Emma A. Empey, Treasurer; Lizzie Thomas Edward, Musical Director; Edna H. Coray, Organist; Sarah Jenne Cannon, Romania B. Penrose, Emily S. Richards, Julia P. M. Farnsworth, Phebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas, Pris-

cilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Edna May Davis, Sarah M. McClelland, Elizabeth C. Crismon, Jeanette A. Hyde, Sarah Eddington and Lillian Cameron.

General Board of Deseret Sunday School Union: Joseph F. Smith, Superintendent; David O. McKay, First Assistant Superintendent; Stephen L. Richards, Second Assistant Superintendent; George D. Pyper, Secretary; John F. Bennett, Treasurer; Heber J. Grant, Hugh J. Cannon, Andrew Kimball, John M. Mills, Seymour B. Young, Anthon H. Lund, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, Charles B. Felt, George H. Wallace, Howard R. Driggs, Nathan T. Porter, Milton Bennion, Charles W. Penrose, Edwin G. Woolley, Jr., Hyrum G. Smith, Charles H. Hart, Joseph Ballantyne, J. Leo Fairbanks, J. W. Walker, E. G. Gowans, E. Conway Ashton, Adam S. Bennion, Edward P. Kimball and Tracy Y. Cannon.

General Board Young Men's Mutual Improvement Association: Joseph F. Smith, Superintendent; Heber J. Grant and Brigham H. Roberts, Assistant Superintendents; Moroni Snow, Secretary; J. Golden Kimball, Junius F. Wells, George H. Brimhall, Edward H. Anderson, Thomas Hull, Willard Done, LeRoi C. Snow, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Bryant S. Hinckley, Brigham F. Grant, Hyrum M. Smith, Joseph F. Smith, Jr., Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H.

Anderson, Anthony W. Ivins, Oscar A. Kirkham, Anthon H. Lund, George F. Richards, Nephi Anderson, John H. Taylor, Charles W. Penrose, James E. Talmage, Hyrum G. Smith, Henry C. Lund, George J. Cannon, Nicholas G. Morgan, Claude Richards, John F. Bowman, Levi Edgar Young, Roscoe W. Eardley, Preston D. Richards, Osborne J. P. Widtsoe and Brigham S. Young.

General Board Young Ladies' Mutual Improvement Association: Martha Horne Tingey, President; Ruth May Fox, First Counselor; Mae Taylor Nystrom, Second Counselor; Clarissa A. Beesley, Secretary; Joan M. Campbell, Recording Secretary; Alice K. Smith, Treasurer; Margaret Summerhays and Mabel Cooper, Music Directors. Aids: Maria Young Dougall, Adella W. Eardley, Agnes S. Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Julia M. Brixen, Augusta W. Grant, Emily Caldwell Adams, Mary E. Connelly, Elen Wallace, Lucy Woodruff Smith, Jane B. Anderson, Edith R. Lovesy, Laura Bennion Dimond, Rachel Grant Taylor, Sarah Richards Cannon, Lucy M. S. Carter, Charlotte Stewart, Lucy Grant Cannon, Emily H. Higgs.

General Board of Primary Associations: Louie B. Felt, President; Mav Anderson, First Counselor; Clara W. Beebe, Second Counselor; Francis K. Thomassen, Secretary; Genet B. Dee, Treasurer; Ida B. Smith, Librarian; Isabella S. Ross and Ann Nebeker, Physical Directors. Advisors to the Board: Hyrum M. Smith and Anthony W. Ivins. Aids: Matilda W. Cahoon, Lillie T. Freeze, Josephine R. West, Aurelia Rogers, Eliza S. Bennion,

Edna Harker Thomas, Laura L. Foster, Edith Hunter Lambert, Eleanor R. Jeremy, Ella S. Capener, Georgina F. Richards, Vilate S. Chambers, Helen Davis, Marion Belnap Kerr, Nellie A. Talmage, Cordia H. Smith.

General Board of Religion Classes: Anthon H. Lund, Superintendent; Rudger Clawson, First Assistant Superintendent; Hyrum M. Smith, Second Assistant Superintendent; Edwin S. Sheets, Secretary; Horace H. Cummings, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, James E. King, George F. Richards, Heber J. Grant, Anthony W. Ivins, George H. Brimhall, Joseph F. Smith, Jr., P. J. Jensen, Willard Young, James E. Talmage, N. Andrew Jensen and Guy C. Wilson.

General Board of the Genealogical Society of Utah: Anthon H. Lund, President; Charles W. Penrose, Vice-President; Joseph F. Smith, Jr., Secretary and Treasurer; Joseph Christensen, Librarian; Anthony W. Ivins, Hyrum G. Smith and Heber J. Grant.

Edward H. Anderson, as Clerk of the Conference.

Each and all named were sustained by unanimous vote of the people in the position designated.

PRESIDENT JOSEPH F. SMITH.

ADJOURNMENT.

I desire to thank you, my brethren and sisters, one and all, for your continued presence and goodly at-

tention which you have given to that which has been said and done. I also desire to express my appreciation and gratitude to the Choir and to those who have made music for us during the conference. I wish to extend my hearty good will and best wishes to all the Latter-day Saints, throughout the world, and to all people; for our mission is to save the world from the errors of men, from the darkness of superstition and ignorance, and to bring them to the light of Truth; that they may walk in the light as God is in the light; that they may have fellowship with him, and the blood of Jesus Christ cleanse them from all sin.

After the benediction, this conference will be adjourned until next April.

The choir and congregation sang the Doxology.

Benediction was pronounced by Elder Edward H. Anderson.

Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing in the Tabernacle. Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Otterstrom, assisted by Clyde Rasmussen and R. W. Gallacher; and in the Assembly Hall and Bureau of Information, by Elders Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.

EIGHTY-EIGHTH ANNUAL CONFERENCE

Of the Church of Jesus Christ
of Latter-day Saints



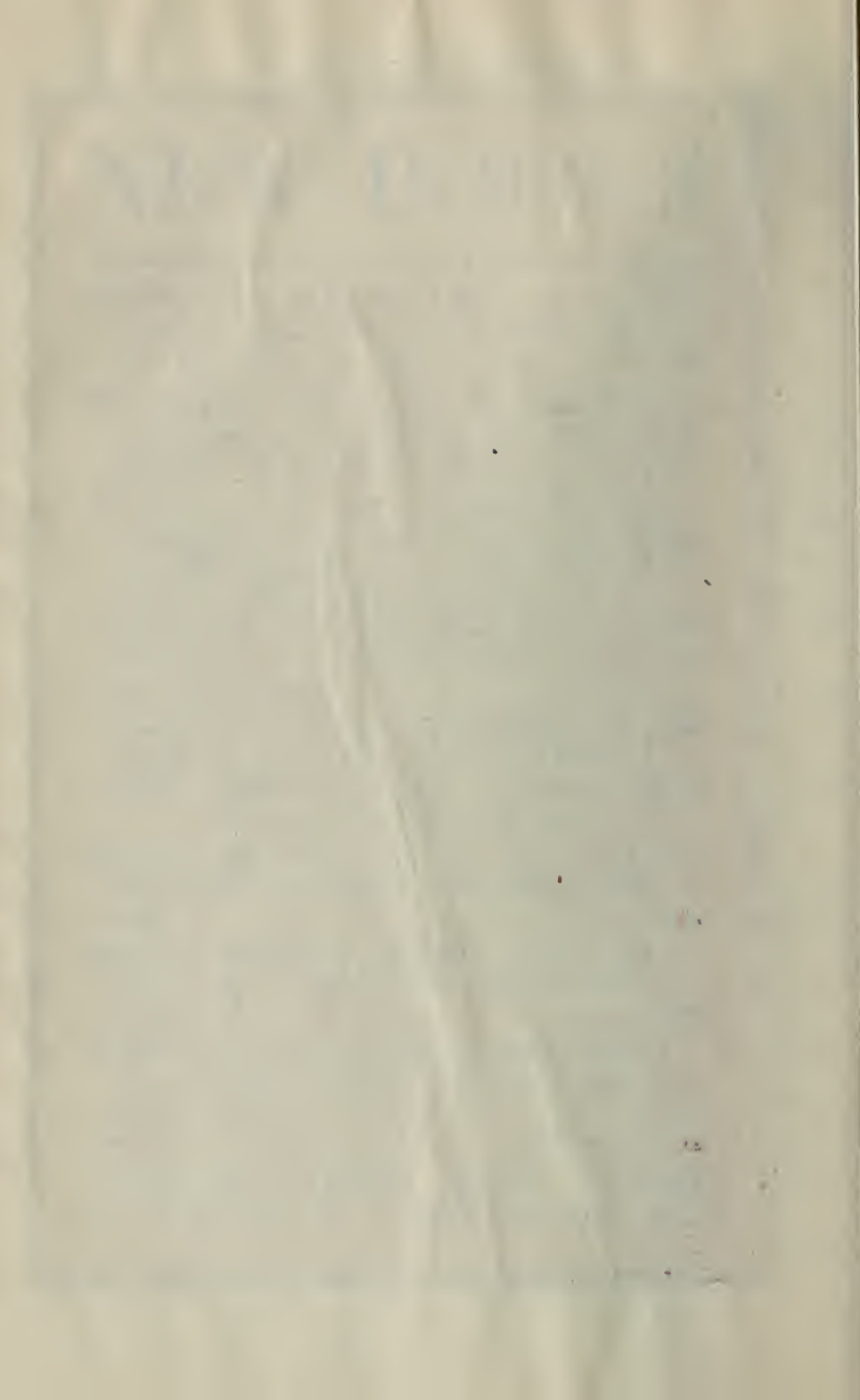
Held in the Tabernacle and Assembly
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of the Discourses

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Eighty-eighth Annual Conference

Of the Church of Jesus Christ of Latter-day Saints.

FIRST DAY.

The Eighty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Friday, April 5, 1918, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

Of the First Presidency: Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles: Heber J. Grant, Rudger Clawson, *, George Albert Smith, *, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, and Stephen L. Richards; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, **, J. Golden Kimball, **, Joseph W. McMurrin, and Charles H. Hart,

**; of the Presiding Bishopric: Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians, Andrew Jenson and A. William Lund. There were present many Presidents of stakes with their Counselors, Patriarchs, Bishops of wards, and numerous other prominent men representing quorums of the Priesthood, and men and women representing the auxiliary organizations of the Church.

The following Presidents of Missions were present: Walter P. Monson, Eastern States; Samuel O. Bennion, Central States; German E. Ellsworth, Northern States; Charles A. Callis, Southern States; John L. Herrick, Western States; Joseph E. Robinson, California; Melvin J. Ballard, Northwestern States; Rey L. Pratt, Mexico; Benjamin Goddard; Bureau of Information, Temple Block.

*Reed Smoot was absent in Washington; and George F. Richards, in England, presiding over the European Mission.

**Brigham H. Roberts, was on duty at Camp Kearny, California, as Chaplain of the 145th Field Artillery (1st Utah). Levi Edgar Young, detained at his duties in the University of Utah, and Rulon S. Wells, unavoidably absent, were present at subsequent meetings.

President Joseph F. Smith called the great congregation to order.

The choir and congregation sang: "Come, come, ye Saints."

The opening prayer was offered by Elder Henry H. Rolapp.

The choir and congregation sang the hymn: "Zion stands with hills surrounded."

PRESIDENT JOSEPH F. SMITH.

I feel very thankful, beyond my words for expression, to have the privilege that I have of meeting with you this morning, and I am delighted to see the number who are assembled here at the opening session of this Eighty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. I feel to thank you for your presence here this morning, for to me it is an evidence of your interest in the great cause in which we are engaged. I feel that the spirit of the gospel, which is the Spirit of the Lord, will accompany us through the sessions of this conference as an evidence of the faith, good desire and faithfulness of those who have assembled this morning and who will continue to meet with us through its sessions.

PHYSICALLY AILING, BUT SPIRITUALLY STEADFAST.

It is an unusual thing for me to attempt to make any apology for myself, but I am in a condition of health just at this time which may prevent me from taking so active a part at this session of our conference as I have usually taken. I hope there is nothing very serious the matter with me, more especially regarding my faith in the work of the Lord and my love for God's truth. I may have physical ailments, but it appears to me that my spiritual status not only remains steadfast as in times past, but is developing, growing, becoming more thoroughly established in the faith of the gospel, in the love of truth, and in a desire to devote all the energy, time, wisdom and ability the Lord may give to me to advance his cause in the earth and to help all I can to build up Zion in these latter days.

HOME INDUSTRY.

I have many things on my mind that I would like to refer to, but I feel that it would be wisdom for me to leave the heft of the speaking to my brethren, this morning. However, I wish to mention some things which I think should be brought to the attention of our people throughout the length and breadth of the land; and I will simply refer to a few things for a moment or two in order that they may serve as a text, perhaps, for some others who may succeed me in speaking to you. In the good old days of President Young, the doctrine of self-sustenance, of home manufactures, of local providence in all things necessary to sustain the people of God and the inhabitants of this intermountain region, were subjects that were dwelt upon very much, and although a little old are still new and deserving the attention of the Latter-day Saints especially, and not only Latter-day Saints but all the people of this intermountain country. In early days we sought to be content and to be happy by using those things which we could as far as possible produce at home. The conditions of those days made it necessary for us to be economical and for us to make an effort on our part to provide everything as far as possible by

our own energy and skill, that we needed. But we have advanced in wealth; money has become easier to get and more plentiful; transportation across the deserts and from distant parts of our country has become easy, and it has become so simple and so easy to buy the shoddy which is a few cents less per yard, or piece, which is manufactured in great manufactories in the East or in Europe, by labor which is compensated for at the least possible wages, and shipped easily to this country, that we prefer to patronize the laborers that are afar off to patronizing those who are in our own midst and who would be depending upon the patronage of the people of this intermountain region to support them in their labors. We have sought to manufacture clothing in our Provo Woolen Mills and in other of our manufactories that have been from time to time established in the early days, but the goods that have been manufactured in Provo, which surpassed very far in real value the imported articles of a similar kind, because they were made of whole wool, had to seek a market in New York and in San Francisco, and in Europe, because the people at home would not patronize home made goods. Why? Because they could not be made quite as cheap as imported shoddy! These are facts, for I have been associated with this factory somewhat in years past, and I know whereof I speak. It is an easy matter now to get a great many things from the East, and from the West, and pay our money out for them, which we ought to produce at home; and there are a great many things brought into our country that we purchase with our money that we do not need at all, and which ought never to be imported for the use of Latter-day Saints.

SOME SURPRISING FACTS.

No Latter-day Saint has any use for tobacco in any form, and yet many thousands of dollars are paid out annually for this noxious weed which is grown in the south, manufactured in the south and shipped here, of course, for the money it takes away, and otherwise merely to do you harm, and absolutely no good. It was surprising to me to learn that we actually ship eggs by the ton from various distant states, into Utah. It appears to me that it is really a shame and a disgrace to our credit and good name, that the people of this intermountain region, the farmers, the ranchers, the home-makers, and home-dwellers, cannot raise poultry enough to supply themselves and the market at home with eggs and chickens, instead of having to import them from abroad. Why cannot we make our own butter and our own cheese, at home? Why would not these industries pay our own people as well as they would pay or profit others? Surely they would, if our people would be as loyal in supporting them in their labors and in their manufactories as we are loyal to those that are far away.

The matter has been called to our attention of late that we are importing a great deal more into Utah and into the principal cities of Utah than we are exporting abroad. We are allowing our fruit year after year to rot on the ground by the ton, if not by the hundreds of tons, when a few years ago we were sufficiently interested in home preservation and

home production that we would dry some of our peaches and some of our apples that are now going to waste, for winter use and for transportation abroad. We have quit it. Scarcely any one will dry a peach now! I have been trying, year after year, to get a few dried peaches to help eke out my provender during the winter season for my family; and there is nowhere that I can get good dried peaches in Utah, and yet they are wasting by the hundreds of tons, by the tens of thousands of dollars worth, because they are not taken care of properly. This is wrong. We should adopt the rule to live within our own means, and attempt, at least, again to save the products of the soil, the products of our herds, and of our flocks, import as little as possible, and supply as much as we possibly can for our own support, and for transportation.

A STRANGE KIND OF ECONOMY.

We have been having the doctrine of economy thrust down our throats for all it is worth recently, to such an extent that we scarcely know sometimes where we are at. A poor man will go to the store to get twenty-five or fifty pounds of flour, and the storekeepers will compel him to buy at least twenty-five or fifty pounds of some other material that he doesn't want or need, or know what to do with, if he had it, and he is compelled to buy it or go without the flour. That is a strange kind of economy for the poor people. A poor man goes to the store and he says, "I want twenty-five pounds of flour." "All right, you have got to buy twenty-five pounds of bran or of something else" which he does not need, and pay a good deal more for it, before he can get his flour. What? The poor man under the necessity, when he must have a little flour for bread—(and he can't afford to go to the bakers to get it, because they have raised so high on their prices that he can't afford to go there to buy bread,) and he must get the flour and let his wife bake it, but he is told that he can't have flour unless he will buy at least one and one-fourth more material of one kind or another of greater cost to him than the flour will be.

THE REMEDY.

It would be a mighty good thing if every farmer, gardener, owner of an orchard or a henner, or a flock of sheep, or any other means of subsistence in the land, would provide for themselves everything that they need at home, and not go to the stores at all unless the store keepers would treat them fairly. I have no fault to find with stores nor with the keepers of them. They are necessary in their spheres of business. But I would not go to a store to get what I did not need, nor what I could produce for myself; there are many things people can do without with profit to themselves.

Who am I finding fault with? I don't want to find fault with anybody, nor with anybody's methods of economy. I am not doing this in the spirit of fault-finding. I am saying what I am, in the spirit that we

should provide for ourselves so that we will not be dependent upon imported goods, more especially dependent for flour imported from abroad instead of producing flour at home and to transport abroad. Utah, by its irrigation system, can almost beat the world in raising more bushels of wheat to the acre than can be raised anywhere else.

Now, I wanted at least to say this much to you, that we ought not to spend our means in importing into our country things we can raise at home; and surely not those things that are injurious, nauseating and hurtful to life. We ought to let them alone. I don't believe that it is really necessary for the Latter-day Saints to import tea and coffee into Utah. I believe they could makeshift with something more simple, something less injurious, perhaps, than these things that are more or less stimulating and not nourishing, the effects of which are more injurious than beneficial.

LOYAL TO THE GOVERNMENT.

I wish to say this, there isn't a feeling in my soul nor in any fibre of my being that is disloyal to the Government of the United States or to the desire that we have in our souls to maintain the principles of individual and National liberty, justice and freedom that have been established in the Constitution of our country. I believe in the Constitution of the United States. I believe in the principles which that instrument promulgates—the freedom of mankind to do right, to worship God according to the dictates of their own conscience, freedom to pursue their way in peace and to observe and maintain their rights, their freedom, their liberties, and justly recognize and equally preserve and defend the rights, freedom and liberty of their neighbors and of their fellow beings—and of all of God's creatures. I believe that the Constitution of the United States was and still is an inspired instrument. The Lord God Almighty inspired the minds that framed it, and I believe it ought to be most sacredly preserved. It is worthy of the defense and should be upheld by all the people of our land. I cannot say that I indorse always some of the acts of leading men. Now, the Lord bless you.

FINANCIAL, SOCIAL AND STATISTICAL FACTS.

I had prepared a few items that I wanted to name. I am going to depart from my intended rule this morning, and finish while I am on my feet. It may be a source of information to the Latter-day Saints, at least, and will be gratifying to them to know in some measure what has become of their tithes and of their offerings which have been handled by the bishops of the Church, and which have come into the office of the Presiding Bishopric, where the strictest possible accounts have been kept of them. I have had the Bishop's office jot down for me a few items that I will take the liberty, since I am on my feet, and am stronger than I thought I would be, to read to you:

There have been expended in the stakes and wards for local purposes, of the tithes, in 1917, divided among all the local organizations of the Church.....	\$751,978.00
Expended for the maintenance and up-keep of temples, including repairs on the St. George and the Logan temples, which latter suffered some considerable loss by fire during the same year	111,036.00
Expended on the construction of the Cardston and Hawaiian temples, during 1917	126,745.00
Expended for the maintenance and operation of the Church schools, 1917	368,028.00
Expended for charitable purposes, including hospitals.....	320,963.00
Expended for mission purposes, including the erection of mission houses and chapels.....	335,861.00
Expended for the completion of the new Church Office Building, 1917	154,878.00
 Tithe payers that we have on record number.....	 87,663
People who paid fast offerings during 1917 number.....	47,820
Wards and independent branches number.....	839
Number of stakes	75
Number of missions	22

The birth rate among the Latter-day Saints is 37 to each 1,000 Church members.

The marriage rate is 17 to each 1,000 Church members.

The death rate is 8.1 to each 1,000 Church members.

There are 33 widows to each 1,000 Church members, and there are 7 widowers to each 1,000 Church members. If they are not too old they ought to get married again.

The divorced after Temple marriage are 80 persons.

The divorced after Civil marriage, 101 persons. That will prove to you, I judge, that a Church marriage is very much stronger and more binding than a civil marriage.

Families among the Latter-day Saints who own their own homes, 80 per cent.

Since our last conference, the following changes have taken place among the Presidents of Stakes, Presidents of Missions, etc.:

Bear River stake, Peter M. Hansen, appointed to succeed Milton H. Welling.

Montpelier stake, formerly a part of Bear Lake stake, Edward C. Rich appointed president.

Bear Lake stake, William L. Rich, appointed to succeed Joseph R. Shepherd.

Nebo stake, Joseph Reece succeeded the late Jonathan S. Page, Jr., who recently passed away.

Samoa Mission, Ernest Wright has been released and Willard A. Keith appointed to succeed him as president.

The following bishops have passed away: Lars. P. Nielson of the Ovid ward, Bear Lake stake; Charles L. M. Milne, Union ward, Jordan stake, and Robert McQuarrie of the Ogden Second ward, Weber stake.

The following brethren laboring in the mission field have passed away: Arnold Joseph Kunzler, Rosetta, Utah, died in the Central States Mission, at Springfield, Mo., October 8, 1917, of typhoid fever. Joseph F. Seeley, Mount Pleasant, Utah, died in the Central States Mission, March 29, 1918, of heart failure.

Now, I shall most happily turn over the remaining part of the services of this meeting, perhaps through the conference, to my brethren.

PRESIDENT ANTHON H. LUND.

I feel happy this morning that our President has been able to speak unto us and to give us the key-note for the conference. He has the love of the Saints, and they all pray that his life may be spared and that he may be strengthened to overcome his affliction. We like to hear his voice, we like to be in his company, and we ask the Lord to spare his life yet many years for the good of the Saints. I have listened with interest to the remarks he has made this morning.

THE WORD OF WISDOM.

President Smith alluded to certain things that we ought not to import, and I thought of reading to you just a few paragraphs of that blessed Word of Wisdom which the Lord has given unto the Saints, a word of wisdom indeed, and many of those who do not belong to our religion, but understand what is harmful and what is good for the human body, acknowledge that it is wholesome advice to all. The Lord says:

And, again, strong drinks are not for the belly but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

Every herb in the season thereof, and every fruit in the season thereof, all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

And these hath God made for the use of man, only in times of famine and excess of hunger.

ADVANTAGES OF PROHIBITION.

I believe that we will be both healthier and richer if we follow the advice not to partake of the things forbidden therein. I am glad that our State has prohibition, and I hope that the time will come when all of our neighboring states will follow suit, and pass laws against the manufacture and use of intoxicating drinks. If they do pass such laws as we have here in Utah and Idaho, I believe that the bootleggers' profession will soon be at an end, and I certainly hope that we will be able to cope with that class of men who are in favor of making a living by selling these destructive things. I believe that the people living under prohibition laws will be able to save more means than those who live where the saloon is licensed, with which savings they will be able to make the family comfortable, to build better homes and to help to sustain our Nation in its time of need. I would advise all the Latter-day Saints to make a study of the words I have read to you this morning and to obey them. We call it the Word of Wisdom. It is, and the Lord has given it to us for our good. He is not depriving us of pleasure or of enjoyment in forbidding these things. Those who enjoy them do so by first accustoming themselves to the use of them. Tobacco is not nourishing; in fact, it is opposed to good digestion, and gives pleasure only to such as have created a desire for it, and can hardly be without it, having created so strong a habit that instead of being master of it they become its servant and slave. Latter-day Saints should make themselves free, free from habits that are injurious, and they should have strength enough to abstain from that which is not good for the body, as well as to abstain from doing things that are hurtful to the spirit.

THE CARE AND EDUCATION OF CHILDREN.

I would like to allude to another matter. The Lord has blessed us with children, and to most of the parents they are their most precious gifts. We ought to look after our children, brethren and sisters. We hear reports from juvenile courts that cause us sorrow and regret, that is, regret for those who have not watched their children and taken care of them. Children raised in loving homes are not as exposed or as likely to be led astray as are those who have homes where instead of love there is quarreling between their parents who have formed habits of degrading vice. Fathers and mothers, take care of your children, see that they are properly taught, see to it that they do not form vicious habits; and make home as happy as you possibly can for them, that home may be an attractive place. Do what you can to make your children understand that which is right, instil in their hearts faith in God and see to it that they learn what is the Lord's will for them to do here upon the earth. What a great duty the training of children is, which has been laid upon the Latter-day Saints and upon all people!

I do not want to shake the confidence of the parents in their children. I know that God has given us that blessed love for our children that we

can hardly see any faults in them, but remember that all are liable to have faults, and hence they must be trained aright. Parents, do not feel too confident that your children are safe wherever they go. We have so many attractions at night; the moving picture shows are cheap and our young people like to go there. I will not say that moving picture shows are always bad. Many of them teach desirable lessons, and when used to instruct in that which is useful, the picture show may be a power for good in a community, but where pictures represent things just to amuse and even try to make laughable things which are not pure and good, then they do a great deal of harm.

See to it that your children attend their Sunday School. What a blessed place for the children to go on a Sunday morning! Here we find all ages of children from the little tots of the kindergarten to the young men and ladies and even married people, now that we have parents' classes also in the Sunday School. Children like to be there. They rejoice in the singing. They are graded so that their teachers can reach their little hearts and give them instruction suited to their needs. They are happier for going to the school than to roam in the streets or get into company of boys and girls, who like themselves are truants.

There are also the Primaries. Here our good sisters teach them and endeavor to turn their hearts to love that which is good. We want also our Religion Classes and Church Schools sustained. I am pleased with the good work that is being done in these institutions, also with the introduction of our seminaries. By having a seminary close to the high school, our high school students can go there and in addition to their other studies receive lessons in theology and in Bible history. These studies are for their good, and they help to stave off influences tending to infidelity and loss of faith.

Parents, guard your children, and know where they are and what they are doing, guard them against imbibing the modern ideas of believing the world to be a self-running machine, and that God is not needed in it. That there is a God, used to be considered a truth that needed no demonstration. So sure was David that he writes, "The fool hath said in his heart, there is no God." We want our children to be reared in a firm belief in God and that he is the author of their being, and is their Father. We should teach them that without him they could not even breathe or have life here, for he is the Author of life.

Let us instil reverence and love in their hearts for God, and for our Savior, let them know what the Savior has done for us, and that there is no doubt in our hearts about this, but that we know it is a truth. When they love their parents they will believe what these teach them, and do not let that time pass in which we have their full confidence and let them grow up in ignorance of Godliness, for then we may find that they have learned other things and have come to doubt even the existence of God. There is a great danger before our young people in modern ideas that are being taught them, and we want to be on our guard that they take the word of God, the iron rod, and cling to it, for then they will be safe in their pilgrimage through life

OUR ATTITUDE ON THE GREAT WAR.

Today we are hearing of the gruesome things that are taking place over in Europe. We are anxious to learn the news from there. It is a year ago now since we entered the war. Many have thought that the United States did not need to go into this war, but our lawmakers, the President and his Cabinet, found it a necessity for the United States to join those with whom they are now allied across the water, to put down the idea that might is right, and that the strong man can enter the house of the weaker one and destroy him and his possessions. Some have said, "Well, why not let them take care of their own affairs and we defend our land when an invasion is made here?" We do not want to wait for this. Our duty is not to ourselves alone but to our neighbors as well.

When we were troubled with the Black Hawk war in Sanpete county, you folks in Salt Lake did not say: "Let them take care of themselves up there." "We are not afraid that the Indians will come to Salt Lake City;" but you sent a large company of young men to try to keep the Indians under control, and we appreciated it. We found what a hardship and loss it was to be at war then, and we certainly were grateful to our brethren from the lower counties who helped us.

Today we are trying to combat a power that wants to dominate, that has already laid plans to divide Europe and go down through Asia to the Persian Gulf or to the Indian Ocean. If this plan succeeds they can turn their power to the right or to the left, and it would be very hard to quell or stop any attack thus made. The United States have gone into this war with the most unselfish motives. I do not know of any other nation that has been so unselfish in offering its means and even sending its young men to help those who are distressed and who are attacked without cause. What had Belgium done that it should be overrun and destroyed? What had France done at that time, and Russia even? Germany, no doubt, thought that with such splendidly disciplined armies as she, together with Austria, had—for we must admit that these armies are well equipped and disciplined—she had power enough to subdue both France and Russia, and then England would have its turn. But she found that by the united effort of these nations that were attacked the victory was not accomplished so easily as she thought.

THE AMBITIONS OF GERMANY.

You take the Hohenzollern—I perhaps should not mention a certain family—but they claim and are proud to say that ever since they got Brandenburg by purchase and acquired East Prussia, each successive ruler has been able to add something to the patrimony left him; and this is perhaps true, but in what way? How have they acquired these great portions of land that they now possess? They attacked Austria under Maria Theresa and took from her Silesia; and afterwards together with Russia and Austria they divided Poland and each took a large slice of it, leaving no Poland, only by name; they took three duchies from Denmark in 1864.

Austria and Prussia quarreled about who should have them, which led to war, and then, Austria being defeated, additional land came to the Hohenzollerns; and then by Bismarck stirring up France and getting Napoleon the Third to go into a snare so that he declared war against Germany, which country in a short time conquered France and made her pay a large indemnity and took two large provinces from her. In such a way Germany has grown, and can we believe that if they come out victorious they will lose this lust of gain and desire to enlarge their kingdom? Today we do not look upon the Atlantic as being so great a defense or safeguard against Europe as we did in the days of the revolution. Then they had to send soldiers in sail ships and it took them a long time to get across the ocean, but today the Atlantic can be crossed in a few days, and we do not yet know to what extent air transportation will grow. This war has developed aviation to become an important arm in the war, and likewise the submarine. What a danger the latter is to shipping! We are not so safe today from Europe as we might think, and the wise men of our Nation have decided that we should be prepared—prepared to meet foes not only from the east, but even from the west. A nation like us, unprepared, even with our large numbers of men, could not defend itself against a smaller power with disciplined troops. So, in any case, let us be prepared and help to encourage our boys who go to defend the cause we have adopted.

OUR DUTY IN THE GREAT STRUGGLE.

The Nation has already spent a great deal of means, and more means will be needed. The Latter-day Saints whom I address now ought to do their share, and not feel to leave it alone, but do as they have done in the past, meet the demands that are made upon them. War is a costly and a horrible thing, and I believe if this war can be won that peace will be more permanent and stable. If it is not won, it will not be long till the question will have to be tried again.

TOLERATION FOR THE GERMAN SAINTS.

I want to say a few words about our German Saints. They are placed in a difficult position. Their neighbors are so likely to look upon them as being perhaps alien enemies, and in some cases as spies. Now I want to say that the great majority of Germans who have come to this land and have become citizens of the United States, I believe are honest in having taken the oath of allegiance and that they love this country. There are, however, a great many enemy agents who are doing much harm, for instance, destroying the government property, ammunition plants, railroad bridges, and so on, trying to do everything to stop the success of the United States in preparing material for the war. We cannot wonder, therefore, that the feeling of bitterness has arisen against the Germans. In fact, the espionage of Germany extends to a greater length than history has ever known. In nearly every land there are spies in the

pay of the kaiser, and they are keeping his government posted on what is going on both here and in other lands. But this should not make us intolerant to those who have come here and become good, honest citizens. That large, earnest German-American citizenship should not suffer. Our brethren who joined the Church in Germany, who felt the yoke of autocracy there and came to this country to be free to serve God according to the dictates of their conscience—I am sure are not of the kind that would sustain an alien country against ours. I believe that they are true American citizens. They have had enough of the oppression over in Germany.

I remember when I last visited Berlin in company with President Penrose that we met during the day with the elders there. They had been called together and we had a splendid time with them, and in the evening our hall was crowded with Saints and their friends. Good testimonies were borne and all enjoyed the spirit of it. After the meeting was closed the president of the mission, Brother Thomas E. McKay, came to us and said: "Now I can breathe more freely. All day I have feared that the police would come and arrest you brethren."

Well, we did not experience that treatment at that time, but Brother Rudger Clawson afterwards had to go into a Berlin jail because he was found in company with Latter-day Saints. Now, those people have suffered for their religion's sake there and have come here and enjoyed the full freedom to worship God according to their belief, and they are not hankering to go again under the German autocracy.

I shall not take more of your time. I rejoice in being with you, and I hope that you will remember the counsels given us by our President. Let us be tolerant towards our brethren and sisters of German extraction. Let us be careful about our children, that they be raised in a God-fearing manner, and let us ourselves give them such an example as shall be worthy of following. This is my advice; and may God bless us all, in the name of Jesus Christ. Amen.

A tenor solo: "Forever with the Lord," was sung by Joseph Moncarr.

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission)

"Behold," saith the Lord, "the world is ripening in iniquity, and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel." Adam said unto the Lord: "Why is it that men must repent and be baptized in water?"

And the Lord answered him, saying:

Inasmuch as thy children have been conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter that they may know to prize the good. And it is given them to know good from evil, wherefore they are agents unto themselves, and I have given unto you another law and commandment. Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence (Book of Moses 6:53-57).

In the Book of Mormon we read

that because of the Fall our natures have become evil continually. The gospel is the power which God has given to make us clean and to win the victory over the world which will place us in line for eternal exaltation.

This terrible war is turning the people unto the Lord. In the mission where I have the privilege of laboring with some of your sons and daughters, there is plain evidence that the war is proving to many of the children of men a sanctifying affliction. In this hour of peril they are turning to the God of heaven, confessing their sins and seeking light and truth and salvation by obeying the gospel. Men are beginning to lose much of their love for the visible and tangible things of the world; they are reaching out unto the things which cannot be seen only by the eye of faith. They are seeking for the things of immortality.

A prominent minister declared, in an address before a convention recently, that there were prominent Protestant families following their soldier dead into the other world with their prayers. The leaven of the gospel, we can see, is working. In truth it is becoming more apparent to men and women that the gospel is indeed the power of God unto salvation. It is the means of salvation, the entrance, for all that obey it, into the kingdom of God.

The President of the Church, in the power and authority of his office, this morning, stirred Israel up unto the necessity of becoming more self-sustaining in raising on our farms, and manufacturing at home, the necessities of life. Brethren and sisters, it will redound to our benefit, temporally and spirit-

ually, if we give heed to the admonition and instruction we received from him.

When the Lord Jesus was taking leave of his apostles, he said unto them: "Ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." It is our testimony, a living, abiding testimony, that we are bearing unto the children of men, that three of these apostles whom Jesus was addressing did come to the uttermost parts of the earth, and, upon Joseph Smith bestowed the holy Melchizedek Priesthood, which is the power to preach the gospel of repentance, to baptize by immersion for the remission of sins, and to bestow the gift of the Holy Ghost, whose office it is to guide into all the truth of God. Did this actually come to pass? Did Peter, James and John come from mansions of glory and invest Joseph Smith with that sacred power? We in the mission field, witnessing the marvelous effect of the gospel on the hearts of men, rejoicing in the glorious manifestations and the testimony which the Saints receive after they make covenant with God in the waters of baptism, earnestly testify that these things are a standing testimony that these apostles did come and endow the Prophet with this splendid power—"the power to act in the earth, in the name of the Father, Son, and Holy Ghost, for the salvation of men."

We further testify that this power and authority has attended the men who have succeeded the Prophet Joseph Smith; that this power and influence is wielded in the world today by the men who stand at the head of the Church.

The blessings we receive in the house of the Lord; the success your sons and daughters are meeting with in preaching the gospel, constitute an abiding testimony that the power and influence placed upon Joseph Smith, the authority conferred upon him by Peter, James and John, has been bestowed upon, abides with, and is exercised by, the President of the Church today, and it dwells also with those who are associated with him. My brethren and sisters, I bear testimony to this in the name of Jesus Christ. Amen.

President Heber J. Grant gave notice of the general priesthood meeting to be held in the Tabernacle, this evening at 7:30 o'clock.

The choir and congregation sang: "Do what is right, the day dawn is breaking."

The closing prayer was pronounced by Elder Sylvester Q. Cannon, President of the Pioneer stake of Zion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

President Joseph F. Smith presided and called the congregation to order at 2 o'clock.

Prayer was offered by Elder Rey L. Pratt, of the Mexican Mission.

The choir and congregation sang the hymn: "O say what is truth?"

The choir and congregation sang: "Though deepening trials throng the way."

PRESIDENT CHARLES W. PENROSE.

It is with great joy and thanksgiving that I am able to meet this afternoon in this congregation with the Latter-day Saints in general conference. You who sit down in the body of the audience cannot look upon this vast congregation as we do who are on the stand. We have a magnificent sight before us. The beauty of the congregation is enhanced in my view by the absence of so much millinery as we used to have in our congregations many years ago. We not only behold the countenances of our brethren, even the bald heads, but also we can see the faces of our sisters, not disfigured by any frills or furbelows or artificial flowers or any encumbrance, and the view is very fine. I rejoice in it. If it was only to look upon this congregation this afternoon that I was privileged to do, I should feel very thankful, but having the opportunity of saying a few words, bearing my testimony to the truth of the great work in which we are all engaged, I am doubly thankful; also for the measure of health and strength that I have, as during the winter that is about over, I hope, I have been somewhat affected by the gripe. I either had the gripe or the gripe had me; perhaps both. But I am able to be here

today and to rejoice in the good things that have been given to us, the words spoken by our President this morning and by President Lund and by Brother Callis who bore a powerful testimony at the close of the services. I enjoyed it all very much, and I rejoice in the Spirit that is present this afternoon, and hope that by its help I may be able to say something worthy of your hearing and remembrance.

I have prepared no discourse for this conference; I am not in the habit of doing that. Still, I have ideas passing through my mind, but I generally find when I come to conference that the things I thought about are not those that come to my memory, so I have to trust in the inspiration of the time, which I do now, desiring in my soul that I may say that which is right and which can be understood by those who listen, and will be of profit to somebody if not to everybody present.

HOME PRODUCTION AND HOME SAVINGS

This morning when the President was speaking in regard to the conservation of our foodstuffs and our production of the things that we need for home consumption, and the wisdom of sending out for export as much or more, if possible, than that which comes in, I reverted to the old instructions given years and years ago in this house, and sometimes before this house was erected, by President Brigham Young and his then immediate associates. That was one of their regular themes—home production and home savings. We have a good deal of talk now about the conservation of our products. Well, we have been in the habit, or were some years ago, of practicing this. It was one of the texts preached upon and one of the policies urged upon us, and, to a very great extent, carried out as far as we could in the conditions in which we were then placed. But latterly there has been, no doubt, very much extravagance. What I mean by that is not getting a number of things we were not able to get, but having our desires, our wishes, go beyond our necessities and indulging in luxuries, some of which are not beneficial, but to the contrary, to the human body. These things were pointed out to us this morning very clearly, and I hope those remarks will have their impression upon the Latter-day Saints.

It is very poor policy for a people like us to be exporting little or nothing and importing a great deal, importing very often things that we could produce ourselves at home, if we would be prudent and wise and industrious and careful. Particularly I have noticed the waste of fruit, bushels and bushels rotting upon the ground, and then sending to California for canned fruit. There is no place where we can get better peaches than we can raise right here in Utah. They have a special good flavor to me. When I have been away from here and could get a peach raised in Utah, it was indeed a peach to me. I speak of this merely as a sample of other things that we do, waste what we raise at home, then send out and buy it from abroad. It is very poor policy and I echo the remark that it is indeed a shame and a disgrace to some of us. I know that there are excuses for this and some reasons perhaps, but I think that the

intimation made to us by the President this morning should be sufficient to us all to do what we can to save that which we produce and to put it to good use, not to "strew our ways to strangers" or strew our fruits on the ground to be of no use to anybody. I think if we will get that idea into our minds it will suffice in regard to a great many things that we do produce, and perhaps stir us up to produce things that we do not now bring forth either from the ground or by our industry and our skill.

SAVIORS ON MOUNT ZION

I have thought during this conference many times of a text which we have used very freely in the world, not particularly in relation to this subject, but, I think, just as applicable to it as to other things, that in the last days "saviors should come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." If my memory serves me right, it is the last verse in the book of Obadiah, in the Old Testament scriptures. We have used that text a good deal in regard to the salvation of the dead. I have seen a periodical recently in which it is stated that the only way in which we can become saviors on Mount Zion, is to be baptized for our dead. Without desiring to say one word against that, I would only like to strike out the word "only." I think there are many ways by which the Latter-day Saints can become "saviors on Mount Zion." The work that we are doing for the dead, performing for those who have departed, ordinances which they cannot themselves attend to, but which we can do for them by proxy, is a grand and glorious work, and I am pleased to know that it is going on to a very large extent. In all the temples that are built, the four temples that we now have in our use, thousands upon thousands of baptisms for the dead are performed from month to month, and we have the reports come to us in the President's Office so that we can see what is being done in that direction, and the work is really marvelous. Of course, when we consider the hosts of the departed who are in the spirit world and who never had the opportunity of receiving those ordinances of salvation, the number may appear rather small by comparison, but the work will go on not only in this condition that we find ourselves in, but when the glorious millennial day shall be fully ushered in, temples will be built at various points on this great land of Zion which extends from the north of the continent to the south thereof, and the work for the dead will continue, and the saviors on Mount Zion will be multiplied in our posterity, if we happen to have gone away from here by that time, and it will go on until the work is fully consummated, and all that is needful to be done shall be performed for the redemption of those who have passed away without having an opportunity of hearing the gospel and obeying the commandments of the Lord in relation thereunto.

It is a grand and glorious work, and I wish to impress it upon the minds of my brethren and sisters gathered in this great audience today, that a duty rests upon them to continue this work, and to do all that they can that it may be properly accomplished according to the mind and will and commandment of the Lord, for the commandment is upon us, and

it is necessary to our perfection as well as the perfection of our ancestors that these ordinances shall be performed, and none of our work will be wasted. The time will come when those who do not at first accept the gospel even in the spirit world will, through the experiences which they will have to suffer, be willing to bow the knee to King Emmanuel and acknowledge him to be the Lord, to the glory of God, the Father, and every ordinance performed for them will stand in its place and effect its object at some period or other.

MANY WAYS OF BEING SAVIORS

But there are a great many other things in which we can be saviors. We can be saviors if we carry out the instructions given to us this morning, that is, to take care of that which we produce and put it to proper service, and use it in preference to sending away to other places to get articles that would be perhaps inferior; but, whether or not, that we should use that with which the Lord has blest us in the land that he has given to us in these mountain valleys and which can be made to produce almost everything that is absolutely necessary for our comfort and convenience as a people and as individuals. If we will take away with us from this conference the desire and determination in our hearts that we will carry out this instruction in the spirit and meaning thereof, it will amount to a great deal for the spiritual as well as the temporal salvation of the people and everyone will be a savior on Mount Zion who aids in this glorious work.

We are to be saviors of men, too, in sending or carrying the gospel to every nation, kindred and tongue and people. That is imposed upon us; that is required of us. We are here on the earth with a mission to perform. Every Latter-day Saint, every man and woman and boy and girl born in the covenant or who has received it, is under obligations to do all that is possible for the sending forth of the word of the Lord to all the nations of the earth. A good many of my brethren here on this stand and around have been out to the world, and we have done our part as far as we could in sounding a warning to the nations of the earth. We have traveled extensively among the nations that are now at war. We have preached and lifted up our voices and warned them of troubles and judgments to come, and now these things are upon them. We see the fulfilment of the words of the Lord; and while we do not rejoice in human suffering, we cannot help rejoicing in the fact that the Lord made known to us, years and years ago, that these things would come, and showed us how we might escape and help others to escape them. I remember the words of Isaiah, the prophet, which we have often quoted, where he says unto Zion:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: Hide thyself as it were for a little moment, until the indignation be overpast.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: The earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20, 21).

These things have been literally fulfilled in our time and our experience; and how thankful we ought to be that we are here in these chambers of the mountains, that Zion, bringing good tidings, has come up into the high mountain as Isaiah predicted, that we are here dwelling in quiet places and peaceable resting places just as Isaiah saw that we would in the latter days, (chap, 32) and that in the midst of the troubles and dangers that are abroad in the world, we have the consolation of having done our duty and warned the inhabitants of the earth of judgments to come. And the Lord said that after our testimony would come the testimony of earthquakes and of the waves of the sea heaving themselves beyond their bounds, of floods and fire and flame and the sword and wars and rumors of wars and earthquakes in divers places, and these are but "the beginnings of sorrows" for the latter days. Now, we have done a great deal in warning the inhabitants of the earth concerning this, and those who have gone forth weeping sometimes, have come back bearing precious seeds and planted them right here in the chambers of these mountains, and we are surrounded by peace and good-will and kindness of heart among the ranks of the Latter-day Saints.

Sometimes there is a little ruffle here and there, a little contention, a little dispute, a little strife, but in the main "the peace of God that passeth all understanding" rests down in the hearts and in the homes of the Latter-day Saints. We can bow down before the Lord in the morning and in the evening and ask his blessings upon us when we partake of food, in the spirit of peace and kindness and charity and love for all, and we desire in our souls the welfare and salvation of mankind, and whatever there is to do in this direction we feel that we want to do it. As a people we have done something towards helping in bringing about the reign of truth and liberty and the establishment of good government and righteousness in the earth, but the end is not yet, and the work has yet to be done and there is more for us to do, that we may be indeed assistants in the salvation of mankind in these troublous times that have come upon the world. Our boys who go forth to the front representing us, go out in that spirit, as saviors who have come out of Mount Zion, bearing with them the spirit of Zion, setting a good example to their comrades, taking a course which will show that we are a people that observe the laws of health and of strength and of virility of manhood, living clean lives, setting a good example to the world, and they are objects of the admiration of others who do not practice such good things.

NATIONAL AND INTERNATIONAL SALVATION.

Now, "the end is not yet," as I have said. More will have to go, more means will have to be raised to carry on this good work, and we are not doing it in the spirit of conquest or of a desire merely for victory over our fellow creatures, except to establish righteousness and truth and peace in the earth. The grand and glorious principles referred to by our President this morning embodied in the Constitution of our country have to be proclaimed, and if by means of war only they can be proclaimed,

the war will have to come and we will have to engage in the good work at any cost and at any sacrifice. In this our cause is salvation. We want to save the nations from bondage, from tyranny, from oppression, from the grasp of avarice and ambition. As alluded to by President Lund, there is a power in Europe which seeks to overspread the world and bring the whole earth under bondage. But the principles embodied in the Constitution of our country are at variance with this, and it is part of our mission as children of the Lord, as saviors on Mount Zion, to carry the spirit of good government, to establish peace on righteous principles, to extend freedom to all mankind, freedom to the full extent of human rights, preservative also of the rights of others. That is the genius of our government and this has to be carried abroad, and we had to go into strife "willy-nilly." We are with our country in this conflict. Let us be reasonable. Let us be liberal also in our feelings, not narrowed up in our souls, but feel that we are engaged in a great and glorious work for the salvation of humanity from oppression and tyranny and autocracy. That is part of our duty, part of our work as saviors.

The elders will remember that years ago we used to repeat that it was predicted by the Prophet Joseph Smith that the time would come when even the very Constitution of our country would be in danger, and the elders of this Church would arise in the night and the power of the Holy priesthood and bear the standard of liberty aloft, and save, or help to save, this country, from the evils of oppression and tyranny and bloodshed. Let us remember these things and while we are doing the work of salvation for the dead, let us continue in the work of salvation for the living. Let us produce that which we need for our own sustenance and comfort, and what we save thereby we can use for the benefit of people abroad, and we can plant in the hearts of our children a desire to do that which is right, to keep God's commandments, and train them up in the ranks of his kingdom, for "the kingdom is the Lord's." It is true, that we Latter-day Saints in these mountains in Utah, form a part of the great government of the United States. That is all right; thank God for it, that we have influence in this Nation and that our influence is growing and we are getting better understood, and the way is opening up for the fulfilment of all things spoken of concerning Zion and her power in the earth; and let us use that power in wisdom and in righteousness, with discretion and judgment, and not go crazy about anything.

TRAINING OUR CHILDREN IN RIGHTEOUSNESS

Now, in regard to our children. Brother Lund said considerable on this matter this morning. That is right. Let us train up our children in all things that are mentioned in our Sunday Schools, in our Religion Classes, in our Primary departments and in those for the older members of the youth of Zion, the Mutual Improvement Associations, sustaining at the same time that great and glorious institution, the Relief Society. All these auxiliaries are necessary in the Church; and the Sunday Schools, of course; they form a very great part. Brother Lund talked about them this morning, and I am adding a few words to what he said, which I wish

to emphasize. There is need for us to instruct our children at home and in the Sunday School and in these classes, in morality, in honesty, in truthfulness and in integrity.

A number of our children, it appears to me, do not have impressed fully upon their minds the need of telling the truth and of avoiding lies, falsehoods. They do not, all of them, understand the rightfulness and the benefits of using for themselves only that which is their own. I don't want to particularize too closely, but I have known of children who had just come out of Sunday School going rampant into orchards and stealing fruit, not thinking that they were doing very much harm, perhaps encouraged by the notion that a great deal of it was wasting on the ground.

So, I see the need of teaching our children not only the Word of Wisdom, to abstain from certain things, I will not say a word against that, by any means, I would emphasize that, train up our children to do without these things that are injurious to the human body, but also instil into them, in the home particularly, truthfulness, honesty, integrity, respect for the rights of others. Don't let little children take toys that belong to their brothers and sisters without the permission of those to whom they belong. That is the idea. That is only a small matter, but the great principle is to train up our boys and girls that they will be honest and tell the truth, that they will not lie, that they will not take things that do not belong to them, that they will respect the rights of others. That is one of the fundamental principles of our faith. We want the privilege of worshiping God according to the dictates of our own consciences, unmolested, and we want to give that privilege to all mankind. That is part of our religion. So let us remember this, and in the schooling of our children don't forget to teach them these fundamental principles of righteousness and truth, for therein will be the strength of our people. Righteousness exalteth a nation.

PEACE WILL NOT COME WITHOUT RIGHTEOUSNESS.

We must have righteous government, good government, or peace will not continue, but there will be war and trouble and strife and bloodshed and all the ills that have afflicted humanity for many years past. But the turning time is near at hand, the time of peace is to come, and the Prince of Peace, Jesus Christ our Redeemer, is to come and be King of kings and Lord of lords.

I believe in that with all my heart. I believe in Jesus Christ as an individual, not merely as an idea, not merely as a light, not merely as an influence, but I believe in Jesus as the son of Mary and the Son of God, that he was the only begotten of the Father in the flesh, and that he lived and set a splendid example, committing no sin, doing no evil, obeying every commandment of the Father, and thus being a sinless being he could offer himself voluntarily as a sacrifice for sinners, and he died, "the just for the unjust," as Peter says, "that he might bring us to God." I believe in him, and that he will be our King, but before he comes to reign on the earth there will have to be a great preparation, and

it will take some time to bring it about. Of course, we understand that certain things predicted through the Prophet Joseph Smith are to take place before this generation shall pass away, and the Lord will see to it that the generation in which those things were predicted will not all pass away until all shall be fulfilled, but there is no fixed period for a generation, no set time in the revelations of God, no year or date given when these things shall take place, and it is folly for anybody to put a date to it. Leave that in the hands of the Lord and he will take care that his word is fulfilled: "not one jot or one tittle shall pass away," as Jesus declared, "but all shall be fulfilled."

REVERENCE FOR THE TRUE AND LIVING GOD.

In training up our children we must also plant in their minds belief in and reverence for a living and true God, the Father of their spirits, that they may learn the lesson that Paul taught, that "we have fathers of our flesh who corrected us and we gave them reverence, but how much rather should we be in subjection to the Father of spirits and live." Belief in a Being, a personal God, that is the very foundation and beginning of our faith. "We believe in God, the Father, and in Jesus Christ, his Son, and in the Holy Ghost," and we believe in them as individuals who are at the head, who form the presiding quorum as a trinity in unity, the power being in them and proceeding forth from them, and "by and through them and of them the worlds were created, and the inhabitants thereof are begotten sons and daughters unto God." And in sending out of the State for books of instruction for our children, let us be careful that we don't bring in too much of the nonsense that is incorporated in some of the text-books of the times, the ideas and notions of men, the theories and inferences and reasonings of men, not real, solid, substantial facts or the actual truth. God is the Author of all things in the universe that have been organized for progress and for salvation and for blessing. He is at the head of this Church.

REVELATIONS OF THE PROPHET THE WORD OF GOD.

The revelations that we have are not simply utterances of the Prophet Joseph or others to whom they have been given. They are the word of the Lord. Don't let us forget that. When we talk about Joseph Smith as a scientist, that is all right when we go to show that things revealed to him as truths have since been received and understood by the learned of the age and have come to them without knowing that he predicted them, but was he their author? We do not pit him against them, but we take the word of the Lord, and don't let us forget that it is the word of the Lord that has come to us, and this Church is founded upon it. Christ prayed to the Father concerning his disciples, "Father, sanctify them by the truth, thy word is truth." The word of the Lord, my brethren and sisters, is truth and can be relied upon, and we can take our stand upon it and bring everything to it, and that should be with us the standard. We don't want to prevent men from thinking.

I have heard some of my brethren say, "Well, do you want to stop men from thinking?" Not at all. Liberty to think and liberty to act upon the thought if you don't infringe the rights of others. Liberty to think, liberty to read, liberty to have theories and notions and ideas; but, my brethren, it isn't your province nor mine to introduce theories into the Church that are not in accordance with the revelations that have been given. Don't forget that. And if any change in policy is to be introduced, it is to come through the proper channel. The Lord said only his servant Joseph should do that while he lived, and then after he died others were to be called to occupy the place, and the key is in the hands of the man who stands at the head, if any change is to be introduced in our Church. Don't let us fix our minds too much on the ideas and notions that are called science. If it is really science that they produce, something demonstrated, something proved to be true, that is all right, and there is not a doctrine of our Church that I can find that comes in direct conflict or contradiction to the sciences of the times if they are sciences, but a great deal of that which is called science is only philosophy, and much of it speculative philosophy, and these ideas change with the ages, as we can see by reference to what has been called science in times that are past.

WHAT WE SHOULD DO AS SAVIORS OF MEN.

Now, brethren, what I am after is this: Let us Latter-day Saints, called to be saviors of men, called to be saviors of this world, called to be saviors to introduce that which will save mankind and bring them up from their lowest state into a condition where they will be fit to hold converse with Deity, let us be careful that we plant in the minds of our children the truth and nothing but the truth so far as we can understand it, and as to the opinions and notions of men, value them for what they are, if they have any value, and some of them do not have any, but many of them do. We do not want to cripple men's minds, we do not want to wean men from investigating and reaching out into the field of thought. The boundless universe is before us all to learn and to live and to come up to the standard occupied by our Eternal Father and to be fit for his society. Let our minds enlarge, our understanding increase and let everything that is proved to be true and established and demonstrated come in to us as part of our belief, but the theories and notions of men that are in contradiction to the revelations of Almighty God are not to be considered in the light that some people view them. Let us be very careful about these things.

Now, we want to teach these things to our children, train them up to believe in the living and true God, the Author of our being, our Father in heaven, and in Jesus Christ, his Son, who died for us, and without whose redemption, as we read in the Book of Mormon, our spirits would have been banished forever from the divine presence, and our bodies would have mouldered in the dust forever. But through that atonement wrought out by Jesus Christ, and by our obedience to his commandments we shall come forth from the dust and stand upon our feet and have all

things that we have made ourselves fit for by our own acts. Forgiveness of sins, redemption from personal sin, is a doctrine of Christ to be obtained in the way that he has appointed. He died that we might live, and thus he atoned for the sin of Adam. He died that we might live and attain glory if we would repent and obey his commandments and receive the blessings in the way he has appointed; and our mission in the world here, what we have come on the earth to do, is to live that gospel and carry it to the ends of the earth and send it forth to all people, that all nations may hear the glorious sound of the glad tidings of salvation to the human race. And when we have done with our earthly work and gone into the world of spirits, that we might be allowed there to carry it to any part of the spirit spheres, even into the lowest hell, if necessary, in the great work of saviors of the children of men, so that the laws of God might be proclaimed, that God's truths might be made known, that opportunity might be given to all the race of Adam, in the body or out of the body, to receive the truth and walk in its light, and come as near as possible, considering their conditions and transactions and doings, as near as possible to the light and glory and presence of the Father. These are themes that are very simple, very plain, very clear to us all.

UNITY AMONG THE LEADERS OF THE CHURCH.

Now, let us live according to the teachings given to us this morning, walk in the ways of the Lord, teach them to our children, set a good example to all the world, put away from us everything that is contrary to the mind and will of the Lord, and become sanctified before him, a holy and a mighty people, saviors on Mount Zion, and our kingdom, or the kingdom that we are in is indeed the Lord's and we will be his people. May his peace abide with you, may the blessings and power of God rest down upon President Smith and heal him up fully, and upon all our brethren who are laboring with him. I want to say that we are united. There is no jar, no contention, no quarreling among the leaders of the Church. We are united in spirit. We bless and praise the Lord for his goodness to us. We enjoy each other's presence and company and society. We are a band of brethren. We are knitted and united together. We are one before the Lord as near as human beings can be with the failings and weaknesses of mortality; and we love the children of men, and we want to see salvation come to all people who will receive it. We want to see salvation come to this nation, we want the principles of the government of the United States to be exalted here and eventually throughout the world, as the preparation for the coming of him whose right it is to reign, Jesus the Christ, the Son of the living God.

May the peace and blessings of God abide with you all, through Jesus Christ. Amen.

A sacred duet : "Hail to the brightness of Zion's glad morn- ing," was sung by Prof. J. R. Boshard and Marie Hedquist.

PRESIDENT HEBER J. GRANT.

I rejoice in being permitted again to meet with the Saints in general conference. I do most earnestly and humbly pray that the Lord will assist me to give utterance to some of the thoughts which have come into my mind during the last few months and while listening to the remarks made since our conference opened, and to the beautiful songs sung in our hearing. I do not desire to say one word that shall offend, or that shall not be in keeping with the inspiration of the Lord. In all humility I desire the assistance of your faith and your prayers, that what I may say may be for the benefit of the Latter-day Saints here assembled.

HYMNS APPROPRIATE TO PRESENT CONDITIONS.

It has seemed to me that the hymns sung in our hearing since this conference opened are wonderfully appropriate to the present condition of affairs in all the world. I believe in very deed that it is a time when the Latter-day Saints should feel in their hearts the inspiration which came to Brother William Clayton when the great pioneer, Brigham Young, told him to write a hymn that should cheer and bless the Saints in their great pioneer journey to these fair valleys. Brother Clayton wrote: "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way." And again: "Why should we think to earn a great reward, if we now shun the fight?" And again: "And should we die before our journey's through, happy day, all is well." I feel that we are entering today, as a part of our grand Nation, upon a great and wonderful journey, that we are engaging in a war of righteousness in which the Nation is risking its life, a war which undoubtedly will mean death to many of the noble boys who have volunteered or been drafted into the army and navy. I feel that every Latter-day Saint can with fervent spirit sing this splendid pioneer hymn, "Come, come, ye Saints, no toil nor labor fear," and that those who have an abiding faith in our Lord Jesus Christ and his redeeming blood, should go forth to war under the inspiration of the Lord, and that they can honestly and conscientiously pray that the Lord will preserve and bless them and give them success, even in war.

I think one of the grandest hymns which has ever been written by any of our local poets is John Jaques'

O Say, What is Truth?

O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The scepter may fall from the despot's grasp
 When with winds of stern justice he copes,
 But the pillar of truth will endure to the last,
 And its firm-rooted bulwarks outstand the rude blast,
 And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er:
 Though the heavens depart, and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

"OUT OF THEIR OWN MOUTHS."

A couple of days ago a friend of mine lent me this book that I have not yet read. It is entitled, *Out of their own Mouths*, and the scripture quotation, "Out of thine own mouth will I judge thee," is on the cover of the book. Sentiments which are anything but true. Speaking of truth, let me quote from Frederick the Great. Frederick was one of the men who stole those provinces and robbed other people of their possessions, as referred to by President Lund this morning.

If there is anything to be gained by it, we will be honest; if deception is necessary, let us be cheats.—Frederick II, Letter to Minister Radziwill.

Remember this standard of "Truth" of Frederick the Great:

Do not be ashamed to make alliances with a view to gaining advantage from them for yourself only.

Do not commit the gross blunder of not abandoning them when it suits your interest.

One takes when one can, and one is wrong only when obliged to give back.

I understand by the word "policy" that one must make it his study to deceive others; that is the way to get the better of them.—Works of Frederick II, Berlin edition (1848).

No ministers at home, but clerks. No ministers abroad, but spies.

Form alliances only in order to sow animosities.

Kindle and prolong war between my neighbors.

Always promise help and never send it.

There is only one person in the kingdom, that is myself.—Marginal notes in a copy of *Tacitus*, written by the King and cited by Diderot.

"All written constitutions are only scraps of paper."—Frederick William IV, Speech from the Throne, April 11, 1847. Remember in contrast our beloved "Mormon" poet John Jaques' inspired words: "Truth, the sum of existence, will weather the worst, eternal, unchanged, evermore."

Here are some of the truthful (?) statements of the present kaiser of Germany. When meeting a general and the governor of the province of Liege, he said when they visited Berlin:

"You are the governor of a province with which we have always maintained good neighborly relations. Recently, I understand, you have felt in your country serious apprehensions. Believe me, these apprehensions were unnecessary."

And at a banquet following the interview, he said to the general from Belgium: "You were quite right to trust us." The solemn word of honor of a nation guaranteed the neutrality of Belgium, but that word of honor was a "scrap of paper." "You do right to trust us." By trusting that emperor, what came? The destruction by the thousands and tens of thousands of Belgium's citizens, the destroying of their property, the levying upon them of vast sums, the taking of millions of the nation as prisoners, and making them work in as hateful a slavery as existed in the South before the days of the rebellion.

We shall conquer everywhere, even though we be surrounded by enemies on all sides; for there lives a powerful ally, the old, good God in heaven, who * * * has always been on our side.—William II, Speech, March 28, 1901.

He talks as familiarly as the man who profanes the name of the living God. It is a profanation of the living God to talk about his being on the side of a nation which breaks its solemn pledges, and treats constitutions and treaties as "scraps of paper."

I believe, as does our beloved President Joseph F. Smith, that the Constitution of the United States was written by the inspiration of Almighty God. I was taught this from the knee of my dear mother, who has passed to her reward in heaven. I know that any ruler who claims to be the representative of Almighty God who would take away the liberties of his fellow men, is not a representative from God. You can draw your own conclusions whom he does represent. I was going to tell, but maybe I would better not.

Remember that you are the chosen people! The Spirit of the Lord has descended upon me because I am the Emperor of the Germans!

I am the instrument of the Almighty. I am his sword, his agent. Woe and death to all those who shall oppose my will! Woe and death to those who do not believe in my mission! Woe and death to the cowards!

Let them perish, all the enemies of the German people! God demands their destruction, God who, by my mouth, bids you to do his will!—William II, Proclamation to the Army of the East, 1914.

No honest person need be told where the inspiration for such a damnable statement comes.

The triumph of the greater Germany, which some day must dominate all Europe, is the single end for which we are fighting.—William II, Proclamation, June, 1915.

Not by speeches and resolutions of majorities are the great questions of the time decided—that was the mistake of 1848 and 1849—but by iron and blood.—Bismarck, in the Military Committee of the Prussian Chamber of Deputies, 1862.

INSPIRED POEMS.

When I was in Germany, some years ago, while presiding over the European Mission, I had the pleasure of visiting many of the cities upon the continent, and one of the cities that I visited was Berlin, one of the

handsomest in all the world, another was Dresden. While riding from Dresden to Berlin I read and committed to memory a poem, by Goethe, Germany's greatest poet. I believe that John Jaques, William Clayton, Parley P. Pratt, Eliza R. Snow and others, whose beautiful hymns we have heard sung here today, were inspired by the Lord. I believe that men like Goethe, in writing, are inspired of the Lord, when they are upright and honest and endeavor to write that which is uplifting and noble. I would to God that every German would learn the four short verses of Goethe's poem as I did and realize that they are divinely inspired words:

Three Lessons.

There are three lessons I would write,
Three words as with a burning pen;
In tracings of eternal light
Upon the hearts of men.

Have faith, though clouds environ round
And gladness hides her face in scorn,
Put off the darkness from thy brow,
No night but hath its morn.

Have hope where'er thy bark be driven,
The calm distorts the tempest's mirth;
Know this, God rules the hosts of heaven,
The inhabitants of earth.

I hope Kaiser William will live to have these words burned into his very brain: "Know this, God rules the hosts of heaven, the inhabitants of earth." Goethe winds up with this supreme declaration of love, a declaration in keeping with the teachings of our Lord and Master, Jesus Christ; a declaration in keeping with the will of our Father in heaven:

Have love—not love alone for one,
But man as man thy brother call,
And scatter as a circling sun
Thy charities on all.

WHAT THE KAISER SAYS HE IS.

What kind of charities have been scattered by the ruling house of Germany? Murder, rapine, robbery, is the kind of charity and love which they have scattered. Let me read to you the words of the Kaiser from a book entitled, *My Ideas and Ideals—William II*:

As I look upon myself as an instrument of the Lord, I am indifferent to the point of view of the present day.

I, too, like my imperial grandfather, represent the kingship by God's grace.

Each of the Hohenzollern princes was from the outset of his career conscious that he was only God's vicegerent upon earth.

Again I saw the inspiration of William II comes from a different source than from God—(the speaker here pointed downward).

My course is the right one, and in it I shall continue to steer.

There is only one master in this country; I am he, and I will not tolerate another.

There was only one master, so Napoleon Bonaparte thought, but he did not finally triumph. "Know this, God rules the hosts of heaven, The inhabitants of earth;" and the kaiser will find this out if he lives long enough, and I hope and pray he will.

There is only one law—my law; the law which I myself lay down.

There is the law of justice, there is the law of virtue, there is the law of honor, there is the law of Almighty God, that this man and those who sustain him are violating, and they will find it out!

The best word is a blow—the Army and Navy are the pillars of the State.

An immense amount of inspiration from Almighty God in this infamous statement. The following sentence of less than three lines tells whether this man represents the Lord Almighty or not:

Hurrah for the dry powder and the sharp sword, for the end we have in sight and the forces we are bending towards it, for the German Army and the General Staff.

A fine representative of God!

PAN-GERMANISM.

I had the privilege of becoming acquainted on the steamer with a German who was returning from Japan, who had been there training the Japanese army. I learned that he believed that might was right, and that weak nations had no right to live. The teachings of our Father in heaven and of our Redeemer are just the exact opposite of any doctrines of that kind. I recommend you to read a book entitled *Pan-Germany*, a little twenty-five-cent pamphlet. You will find that Germany started out to do exactly what President Lund said they expected to do, to gain dominion through the heart of Europe from the North Sea clear down to the Persian Gulf; and if they get peace today, without indemnities they have won the war. Germany has since the beginning of this conflict placed over 75,000,000 people under her dominion, and she is working millions of these people in her fields and factories.

WHAT GERMANY WOULD DO.

For example, they worked one girl in the harvest fields from sun-up until dark, and they paid her for six mortal months' labor less than two dollars. From the time that the war broke out until February, a year ago, the National Imperial Bank increased its reserves from 1,300,000,000 marks to 2,500,000,000 marks. They are enslaving Turkey and Austria-

Hungary financially by selling to them the munitions of war which are used in the interest of the German empire. Their allies have been practically bankrupted by Germany running a printing press and furnishing them money. Today if Germany could get peace without indemnities she could enslave the world. The kaiser claims to be the representative of God, but he knows nothing about the laws of God, or of justice, and this is why he will eventually be defeated. The Lord has said that this land of America is a choice land above all other lands, and that if the people are pure in heart and serve him, that it shall be preserved from any king ever ruling here. That is the word of God to his ancient servants upon this continent, as recorded in the Book of Mormon. The Kaiser mistook the fiber of the Belgian people. He thought might was so great in the empire that he ruled over, that the Belgians would not dare oppose him. but those Belgians gave their lives for truth and honor. He thought that France would not dare fight, but the Frenchmen offered their lives upon the altar of honor. He never dreamed for a moment that England unprepared would enter the war, but again he mistook the character of the English people. He instructed his legions to "destroy the little contemptible English army." He believed that he had the might to crush them, but the people of England stepped forward with that sense of honor, right and justice which is inborn in her people, and fulfilled her pledges to Belgium.

AN INFAMOUS CONCEPTION.

Now I want to read to you one of the most infamous things that was ever conceived by a ruling class:

In 1895, when Germany decided upon what she wanted, (viz., to conquer the world,) she proceeded to make a list of all Germans on the face of the globe, in order to pick out from among them those who were most likely to prove useful tools of carrying out the Pan-German plan. The result of this registration of the German element throughout the world may be found in the *Pan-German Atlas* of Paul Langhans, published by Justus Perthes, at Gotha, in 1909. (The Pan-German plan was to split Europe through the center and eventually to conquer the world.)

The Pan-German societies have carried on a vigorous propaganda among all these Germans, especially since 1900, and in Argentina and Brazil, which were intended to be the principal German protectorates, they were organized with particular care. The German law of July 22, 1913, known as Delbruck's, which deals with nationality under the Empire and under the State, has greatly favored German organization in America, and it is important to know at least the gist of it, since it is full of significance, and marks the last stage of Pan-German organization prior to the war.

The second part of its article 25, reads as follows: "If any person before acquiring nationality in a foreign state shall have received the written permission of a competent authority of his native state to retain his nationality of that state, he shall not lose his nationality of the said native state. The German consul shall be consulted before this permission is granted."

"From these words we can measure the depth of German astuteness," and pardon my saying, we can measure the depth of depravity of the Ger-

man statesmen, who ask men to hold up their hands before high heaven and pledge allegiance to another country, when they never intended to fulfil that pledge made in solemn covenant before God. "According to this provision a German may become a citizen of a foreign state but if he obtains a written permission 'from a competent authority of his native State,' he still continues to enjoy, for himself and his descendants, all the rights of a German citizen, and may claim the protection of the German Empire." Such a law is infamous beyond my language to tell.

WHAT HAS BEEN DONE FOR THE WAR IN UTAH.

I want to read what we have done here in Utah for the war in which we are engaged—a brief summary made on December 21, 1917:

Men Supplied by Utah.

Army—quota asked for	746 men
Furnished	2,344 men
Marines—quota asked for.....	126 men
Furnished	346 men
Navy—no quota—Utah and Southern Idaho furnished.....	641 men
Utah also furnished one regiment of field artillery and one field hospital.....	1,500
.	Asked, 872; given, 4,831 men.
Red Cross—apportionment	\$350,000
Raised	\$520,000
First Liberty Loan—apportionment	\$6,500,000
Amount subscribed	\$9,400,000
This is one of the largest amounts raised, in proportion, by any State in this Federal Reserve District.	
Second Liberty Loan—minimum apportionment.....	\$10,000,000
Amount subscribed	\$16,200,000
Soldiers' Welfare Fund, including Y. M. C. A. and Training Camp	
Recreation Fund—apportionment	\$100,000
Amount raised	\$105,000
Red Cross Membership Campaign—allotment.....	60,000 members
Subscribers	66,000 members
Asked, \$17,010,000; Given, \$26,291,000	

NO QUESTION EVER SETTLED UNTIL IT'S SETTLED RIGHT.

Allow me to read to you the inspired words of Ella Wheeler Wilcox. She has entitled her poem

An Inspiration.

However the battle is ended,
 Though proudly the victor comes,
 With fluttering flags and prancing steeds
 And echo of rolling drums,
 Still truth proclaims the motto,
 In letters of living light,
 No question is ever settled
 Until it is settled right.

Though the heel of the strong oppressor
 May grind the weak in the dust;
 And the voices of fame with one acclaim
 May call him great and just;
 Let those who applaud take warning
 And keep this motto in sight—
 No question is ever settled
 Until it is settled right.

Let those who have failed take courage,
 Though the enemy seems to have won;
 Though his ranks are strong, if he be in the wrong,
 The battle is not yet done;
 For sure as the morning follows
 The darkest hour of the night,
 No question is ever settled
 Until it is settled right.

O man, bowed down with labor,
 O woman, young, yet old;
 O heart, oppressed in the toiler's breast,
 And crushed by the power of gold,
 Keep on with your weary battle
 Against triumphant might;
 No question is ever settled
 Until it is settled right.

Let me again quote Goethe: "Know this, God rules the hosts of heaven, the inhabitants of earth."

LOYALTY OF GERMAN LATTER-DAY SAINTS.

In my anxiety to get through with as many items as possible in twenty-five minutes I came near neglecting to say one thing which I desire to say: I have never traveled with a man who impressed me more as loving God, and more determined to give to this work of our Redeemer his life's labor, than did the late Karl G. Maeser. I believe that the men and women that the gospel found in Germany, and who in all honor embraced it, are as loyal, as true, and as patriotic as any other people who have joined the Church of Christ. The night following my call for a mission to Japan I lay awake until after three o'clock in the morning, and in thinking of those who were aged, and whom I hoped and prayed might live until I returned, I thought of my own dear mother, of John R. Winder, of George Romney, of Karl G. Maeser, and of others whom I loved with all my heart. I feel that the Germans who have embraced the Truth and who have the love of God and the love of our Redeemer in their hearts, are as willing to go forth to battle against wrong and error as the people of any other nation who have embraced the gospel of Jesus Christ.

May the Lord help us who know the Truth to go on proclaiming it, and bringing people to a knowledge of the Redeemer, and teaching them to love their fellow men instead of robbing and killing them, is my prayer and desire, and I ask it in the name of Jesus. Amen.

ELDER RUDGER CLAWSON.

Obtaining knowledge by study and by faith—Value of the book of Genesis—It answers perfectly the false doctrine of evolution—The law of marriage instituted that mankind might multiply and replenish the earth—Relationship of Abraham to us and the world—The lesson of obedience in the lives of Abraham, Isaac and Jacob—The blessings of these patriarchs have come down to us—Modern Scripture to be studied, and also the counsels of the living oracles.

Brethren and sisters. "The glory of God is intelligence," and this great truth is confirmed and emphasized in another statement occurring in the Doctrine and Covenants. The Lord, in speaking to Joseph Smith the Prophet, said: "As all have not faith, seek ye diligently and teach one another words of wisdom; seek ye out of the best books words of wisdom. Seek learning even by study and also by faith."

I take it that this is very important counsel to the Church of God. We know that there are two ways of getting intelligence—one is by study, the other is by faith; and these two methods go well hand in hand. The injunction is that we should seek words of wisdom out of the best books. The world today is full of literature. There are very many good books, but as members of the Church of Christ I assume we will agree that the very best books in the world today are the standard church works—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Take, for example, the Bible. This book, brethren and sisters, has come down through the centuries of the past and is hoary with age, but never-

theless it breathes forth the very strength and vigor of youth. It contains many wise sayings and thrilling incidents and teachings of priceless value. From this book and other church works we are constantly taking lessons and compiling them into manuals and sending them forth into our various organizations and priesthood classes and auxiliary associations, but these books are especially recommended for general use throughout the Church and for careful study, and should often be consulted by Latter-day Saints.

Referring to the Bible, I may say that if there was not one vestige of the Holy Record left to us but the book of Genesis, it would still be worth while, and would be of priceless value to the children of men. In the first chapter of Genesis many valuable truths are imparted. We learn that God created the heavens and the earth and all things that in them are. We are also given to understand in this matter of creation that the Lord operated and worked in an orderly way and by law, for we are told that the Lord God of heaven and his Son Jesus Christ work by law, that in the beginning things came into being by the power of God. God said, "Let there be light," and there was light, and this was effected, as I have just said, by the power of God.

We are told that God made the beasts of the earth after their kind, and the fishes of the sea after their kind, and the winged fowl of the air after its kind, and every creeping thing that creepeth upon the earth, after its kind. And the Lord saw that they were good, and he blessed them, saying, "Multiply and fill the waters of the deep, Let the fowl

multiply upon the earth." But the supreme creative act came with the appearance of man. "And the Lord said, Let us make man in our own image and after our likeness, and let him have dominion over the fishes of the sea and the fowls of the air and over the earth and every living creature." "So God made man in his own image, in his own image made he him, male and female created he them." But the Lord did not stop there, he blessed them and he said, "Be fruitful and multiply and replenish the earth and subdue it and have dominion over it," and so forth.

Now, it seems to me that there is to be a very great lesson learned from this important chapter in the Bible. In the first place, I think that it answers perfectly the false doctrine of evolution. We are distinctly given to understand that every living creature was made after its kind. We are not to expect that a lion will grow into a horse, or that a cow will grow into an elephant, but we have reason to believe that a horse will always be a horse. You may be able to improve the horse, but it will still be a horse, and so with the other animals of God's creation.

And since man in the beginning was made in the image of God and after his likeness, and since he is still in the image of God and will so continue, we have no reason to conclude that there has ever been any change at all in the order of things as first instituted.

Furthermore, you will remember, and there is a great lesson in it, that God commanded these living creatures throughout all the animal kingdom as also man to be fruitful and multiply and replenish the

earth, but man could not properly do this without matrimony, and so God instituted the law of marriage in the garden of Eden. We must know from this that marriage is honorable, because it originated with the Almighty. He introduced it in the garden of Eden, and this law has since prevailed throughout the earth. But we also find in many places and in very many instances that the command of God is not obeyed, and that people, even those who are married, sometimes do not fulfil this obligation, for they are not fruitful and do not multiply and replenish the earth. In that particular they come short. This ought not to be so with the Latter-day Saints. It is expected of us that we shall be a fruitful people, that we shall become a numerous people, that the Church shall grow until it shall fill the whole earth, because it has in it the spirit of endurance. As Latter-day Saints we must of necessity obey this great and important law of marriage. That is one of the lessons that comes down to us from the very beginning.

How very beautiful, brethren and sisters, is the story of the patriarchs, our progenitors. What would we know about them, how could we ascertain their names, how could we learn what they did, if it were not for the record, and I ask you candidly, how could we know anyhow, unless we searched the record and made a study of it, because I take it that you cannot find any knowledge in the mind of man that is not put there.

Take Abraham, for instance. Have you ever thought of him? Have you ever considered his relationship to us and to the world? It seems upon one occasion that God

appeared unto Abraham and commanded him to leave his country and go out from among his own people into a strange land. Abraham did not hesitate. He obeyed the voice of God willingly, and when he came into this strange country the Lord said to him, "Lift up now thine eyes from the place where thou art to the northward and the southward, to the eastward and the westward, for all the land that thou seest, to thee will I give it and to thy seed, and I will make thy seed as the dust of the earth, so that if any man can number the dust of the earth, so also shall thy seed be numbered." What a wonderful saying, what a glorious promise! and the lesson that we can draw from it is that Abraham was obedient, he was willing to follow the voice of counsel and to do the will of God, and thus he secured a blessing. Upon another occasion he was subjected to a very severe test, as great, I think, as any test that could come to us or any one of us. The Lord commanded him to take his beloved son, the son of promise, to take Isaac up into a mountain and offer him up as a sacrifice to the Lord. To do this he must needs slay his son with his own hand. But he did not hesitate. No. It was the command of God. He responded readily—I would not say willingly—it must have been a great sorrow to him, but he was obedient and the Lord accepted this act upon the part of Abraham as a sign of obedience and of righteousness, and did not require the sacrifice. After the offering was made then came the blessing, in other words, after the sacrifice comes the blessing. The Lord then said to Abraham, "By myself have I sworn, saith the

Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of heaven and as the sand upon the sea shore, and thy seed shall possess the gate of thy enemies, and in thee and in thy seed all the nations of the earth shall be blessed." What greater promise than this could come to a man, and yet it came through the righteousness of Abraham through the spirit of obedience. It is a very great lesson, Latter-day Saints, and we should take it to heart. We should cultivate the spirit of obedience in our hearts, be willing to listen to the voice of God, and walk by the counsels of his servants who are divinely called.

The blessing that was put upon Abraham was also conferred upon Isaac, for Isaac as a boy and as a man exhibited the spirit of submission and obedience. He honored his parents. They desired him to go down among his people and kindred for a wife rather than marry among strangers, or among the daughters of the Canaanites.

Isaac yielded to the wish of his parents. He honored them, and God honored him, and put upon him the blessing of Abraham.

And so it was with Jacob. He was willing to listen to the voice of his parents, and went down among his people to get a wife, while Esau seeing that it displeased his parents went straightway among strangers and married some of the daughters of Canaan. Now, in the one case the displeasure of the Lord was shown, and in the other case the blessing followed, because the blessings that were put upon Abraham

and Isaac were also put upon Jacob, and thus, brethren and sisters, the names of those great patriarchs were linked together, and they were called Abraham, Isaac and Jacob. The Lord himself has greatly honored them by sometimes saying, "I am the God of Abraham, Isaac and Jacob." Jacob was further distinguished by a change in his name. The Lord said to him upon one occasion, "Thy name shall no more be called Jacob but Israel, for as a prince hast thou power with God and with men, and hast prevailed." So the name of Jacob was changed to Israel, and the children of Jacob after that were called the children of Israel, and the blessings of Abraham, Isaac and Jacob were pronounced upon their posterity. These blessings were to be realized by them through their righteousness, through their faith and faithfulness to the God of heaven. So the blessings of the patriarchs have come down to us, even to us who are assembled in this great building here, for we are of the posterity of Abraham, Isaac and Jacob.

All this seems wonderful to me, and I have obtained the knowledge of it, by a study of the scriptures. We would do well to give attention to this matter, so also to the study of the New Testament, and the Book of Mormon, which is closely identified and connected up with the Bible, and the book of Doctrine and Covenants, containing the revela-

tions of God to his prophet and to his people of latter times. Oh, what a wonderful, marvelous book is the book of Covenants! And then there is the Pearl of Great Price. Is it not beyond price, embodying, as it does the writings of Abraham, Enoch and Moses? We ought to familiarize ourselves with the scriptures that have been given.

May the Lord bless us and sanctify to our good these great books which have been committed into our keeping; and may he sanctify to our good also, the counsels of the living oracles, the teachings of the servants of God in our day. Let us remember them and let us receive their words and honor their teachings, and God will bless us and multiply us abundantly, which may he grant, in the name of Jesus Christ. Amen.

A notice of the performance of "Elijah" in the Tabernacle at 5 o'clock tonight, was given out.

It was also announced that the General Priesthood meeting would convene in the Tabernacle at 7 o'clock tonight.

The choir and congregation sang: "We thank thee, O God, for a prophet."

Conference adjourned until Saturday morning at 10 o'clock.

President Andrew Kimball, of the St. Joseph stake, Arizona, pronounced the benediction.

SECOND DAY.

In the Tabernacle, Saturday, April 6, 1918, 10 a. m.

The assembly was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn: "Come let us anew our journey pursue."

Prayer was offered by President Edward H. Snow, of the St. George stake of Zion.

The hymn, "Guide us, O thou great Jehovah," was sung by the choir and congregation.

ELDER GEORGE A. SMITH.

Meditation on the passing of Elder Hyrum M. Smith—Love of the brethren—Gratitude for the restoration of the gospel—Men and women prone to turn away from righteousness and listen to the promptings of the evil one who minimizes sin and urges justification for committing just a little sin—Illustrations—To preserve men from Satan and his insidious ways, the gospel has been restored—God has said, "This is the path, walk ye in it"—Admonition to the Saints to do their duty—A prayer for the leaders and people of the Church.

I crave an interest in your faith and prayers, that the Lord will direct what I may say, that it may be profitable to the thousands of faithful Latter-day Saints who are assembled here in the worship of the Lord. My heart is very tender this morning. While sitting here yesterday and today I thought of how little we know of what awaits us or how long we will be here on earth. But for a knowledge of the gospel of Jesus Christ, I would be

filled with sorrow, remembering as I do that one of our beloved brethren who occupied this position just six months ago this Saturday morning has been called home. It seems but a few days since Elder Hyrum M. Smith stood here where I stand, about this hour in the day, and delivered to us, under the inspiration of the Spirit of God, his message to the Latter-day Saints. It is true that his voice is stilled as far as we are concerned here, but the teachings that he advocated on that day are not stilled, and no doubt there are many in this audience who will remember the very topics that he touched upon on that occasion. If you do not remember, let me refresh your minds just a little. He referred to the fact that Solomon did not pray for riches, did not pray for honors, but he prayed for an understanding heart, and God told him that because he had prayed for that desirable thing, that he had not only given to him an understanding heart, but that he had given him, in addition, honor and riches, and that not any of the kings of his time would be like unto him. Another thing Brother Hyrum referred to was the teaching of Moses, wherein, after advising the people and admonishing them, he said, "And teach these things to your sons and to your sons' sons." I think that is a splendid precept for Israel to remember today, that we explain in kindness and love the gospel of our Lord, not only to our sons, but to our sons' sons, and I would like to add, to our daughters, to our

neighbors' sons and to all that it is possible for us to reach. Then Elder Hyrum referred to the teachings of the greatest of all men who have lived upon the earth, Jesus of Nazareth, wherein he said, "Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," and he also taught them "By their fruits ye shall know them." Now, these instructions have been handed down in holy writ and were repeated by our esteemed associate just six months ago. Do you suppose that the teachings of that good man will be forgotten by Israel? I think not, and he will be held in loving remembrance. We honor and respect him and love and appreciate him for the good that he did and the example that he set us. There is no occasion for us to mourn his calling away, on his account, for his work was done, and our Father will give to him the things that he has labored for. I feel this morning to say that the splendid work he performed could not have been done so acceptably but for the noble woman who stood by his side and who assisted him and encouraged him and labored with him and kept his home and taught his children. But for her, the work that he performed could not have been accomplished; and I thank God this morn'ng that he has a son who gives promise of walking in the footsteps of his father, that he has children who, because of their love and esteem for the good man whose work is done, will delight in honoring his name. I am thankful, I say, for them, and pray God to bless them, that the name of Hyrum M. Smith may re-

main and be remembered in love among the Latter-day Saints because of the family that he leaves to represent him in the world.

Now, my brethren and sisters, perhaps you will understand when I tell you that my heart is tender this morning. I love my brethren, and I am grateful for the privilege of standing at the side of men such as have led and now lead this Church. I am grateful for my membership in this organization, and thankful for your companionship, as I travel among you in the stakes and wards of Zion. God bless you, my brethren and sisters, who minister to us who are so much of the time absent from our homes.

Yesterday, as our beloved President began to address us, my heart was touched. I realized how he was suffering the weaknesses that are natural to men at this time of life, and as he continued his remarks I believe you, with me, offered a prayer that God would strengthen him and make him equal to the duty of presiding over this conference, and that he would feel no bad effects from that long and beautiful address; and this morning he is with us, and I am grateful he says that he feels much better than he did yesterday.

This is our Father's work that has brought us together here today. While this world is in confusion, here under the shades of this great dome we have met together to worship God and to honor him and to listen to the whisperings of his Spirit made manifest through those who may be called to address us. We are here not with doubt in our minds that there is a God in heaven, we know that there is, and we know, as we know that we live, that

this work with which we are identified is our Father's work; he began it and he sent his only begotten Son into the world to prepare the way, and that in this latter day he called the Prophet Joseph Smith and taught him, as a kind and loving father teaches a choice and favored son, the things that touch our hearts and that have inspired in us a desire to do our best. God lives, and his hand is over this world, and the conditions that confront us to-day will result in repentance and softening of the hearts of his children, and many will turn from the error of their ways and forsake evil and desire to know what he would have them do. As I see men and women everywhere groping for the wall, oh, how grateful am I that those who were my ancestors received this gospel of our Lord, knew the voice of the good Shepherd and followed it, and that my heritage has been to be reared among a people better than whom there are not in the world today. All these things soften my feelings and mellow my heart and I am grateful to the Lord this morning for his mercies. You know the people of the world, our brethren and sisters, many of them have been deceived by the cunning of the adversary, and they are led here and there and their time is wasted, while they live upon the earth, that might be profitably spent, not only to their own benefit, but to the benefit of their fellows, if they but understood and lived the gospel of Jesus Christ. The adversary does not take them forcefully and prevent them understanding the truth, but in an insidious and underhand way he whispers to them to do this thing and that. He poisons their minds against the things that are

true. He makes unpopular those things that are desirable to the children of men, and then, because of the habit of men and women to follow the fashion and custom of the world and listen to the sophistry of those who are prominent, he is able to lead them along a pathway that prevents them taking advantage of life and gaining the object of their creation in the world. It is not only now that this is the case, but it has been so from the beginning. When Abel was out with his flocks, and his brother Cain saw that he was favored of the Lord because he did right, the adversary whispered to Cain, "You can just as well have these flocks, nobody will know if you slay your brother," and he took his life. And what did he gain? He didn't gain anything, but he lost the blessing of his heavenly Father. He took that which he could not give and became a murderer and from henceforth his name is known in the earth as one who had departed from the right and had committed an awful crime.

So it has been all the way down from that day until now. When the Lord sent Noah among the children of men to warn them and to teach them and to encourage them to works of righteousness, they turned away from him, they didn't believe he was a prophet of God. The adversary whispered in their ears, "Why, this man is only an ordinary man, he has no right to speak in the name of the Lord, surely you will pay no attention to him," and his mission was made unpopular by the cunning of the adversary. Men and women in their sins continued sinful and failed to listen to the warning voice of a prophet of God, and the result was that the Lord could do nothing with them until

they were repentant. He saw the futility of working with them because they were wilfully in the hands of the adversary, and so he covered the earth with a great flood, gathering just a little handful of people to re-people the earth, because it was necessary that good men and good women should transmit to posterity the virtues that they inherited when they were created in the spirit world. And so it has ever been. In the time of the Savior the adversary whispered to those people, he is not the Son of God, surely you will not accept him, he is just an ordinary man, he is only the son of Mary and Joseph and he is not any more the Son of God than you are, and the people listened to that insidious, wicked one and crucified the Redeemer of mankind. The condition of the world today is predicted in the Book of Mormon, the same thing exactly that I have just referred to. When Nephi was teaching the people and trying to show them the necessity of living near to the Lord, not to surrender to the promptings of evil, teaching them the necessity of keeping all the commandments of God, pointing out to them that the thing that encouraged good always came from our heavenly Father, and that anything that enticed them to evil came from the adversary and they were not safe the moment they went into the devil's territory. This is what he says, referring to the time when the Book of Mormon should be brought forth, when the record should be taken out among the children of men, when the things that were in the book that were of great worth to the children of men should begin to be made known, and he speaks very plainly in this the 28th chapter of II Nephi:

"For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I am the Lord's, and the other shall say, I am the Lord's. And thus shall everyone say that hath built up churches, and not unto the Lord."

Now, the Prophet Nephi, hundreds of years ago, saw what would occur, that the people were to contend with one another and deny the power of the Holy Ghost and the Holy One of Israel, and were to teach for doctrine the commandments of men. An influence is in the world today trying to make people believe that by their own intelligence and by their own power they can gain eternal life. Let me continue to read from Nephi:

"And there shall also be many which shall say, Eat, drink and be merry, nevertheless fear God, he will justify in committing a little sin."

I want you to note that: "He will justify in committing a little sin." That cunning adversary knowing that if he could only get a man or woman to do a little wrong, that far they had gone into his territory, that far they were in his power.

"Nevertheless, fear God, he will justify in committing a little sin, yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God."

Isn't that just exactly what the devil says to the children of men today as plainly as it is written here? Oh, commit a little sin, that won't do any harm, lie a little, that won't do any particular damage, the

Lord will forgive that and you will only be beaten with a few stripes and at last you shall be saved in the kingdom of God. That is what he says to the man or the woman who has been taught the Word of Wisdom when he says, oh, drink a little tea, that won't hurt you; use a little tobacco, that won't make any difference; a little liquor won't do any harm. These are little things; he always does it a little at a time, not all at once. That is what I would like us to remember, my brethern, this morning. It is these insignificant insidious whisperings that betray mankind and that place us in the power of the devil. I want to say to you, in my judgment, that the use of tobacco, a little thing as it seems to some men, has been the means of destroying their spiritual life, has been the means of driving from them the companionship of the Spirit of our Father, has alienated them from the society of good men and women, and has brought upon them the disregard and reproach of the children that have been born to them, and yet the devil will say to a man, Oh, it's only a little thing! And Nephi says further:

"And others will he pacify and lull them away into carnal security, that they will say, All is well in Zion; yea Zion prospereth, all is well; and thus the devil cheateth their souls."

Now, I want you to note that: "And thus the devil cheateth their souls and leadeth them away carefully down to hell." And that is the way he does it, that's exactly the way he does it. He does not come and grab you bodily and take you into his territory, but he whispers, "Do this little evil," and when he succeeds in that, another little evil and another, and, to use the ex-

pression quoted, "He cheateth their souls." That's what he does. He makes you believe that you are gaining something when you are losing. So it is every time we fail to observe a law of God or keep a commandment, we are being cheated, because there is no gain in this world or in the world to come but by obedience to the law of our heavenly Father. Then again, that peculiar suggestion, "And he leadeth them *carefully* away down to hell" is significant, that is his method. Men and women in the world today are subject to that influence, and they are being drawn here and there, and that whispering is going on and they do not understand what the Lord desires them to do, but they continue in the territory of the evil one, subject to his power where the Spirit of the Lord will not go. He says further:

"And behold, others he flattereth away, and telleth them there is no hell."

Isn't that what the world is taught today? These higher critics, these agnostics, who do not believe in God, man, nor the devil, as far as that is concerned, except what they see. Are they not saying, "There is no hell?" And Nephi here tells us it is the devil that teaches them that.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none; and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

Now, my brethren and sisters, that is the condition of the world today. Nephi could not have stated it plainer if he had been right here

in the world now. And the adversary is at work, and because our heavenly Father desired to preserve his children from the evil of that teaching and of that belief he sent the boy prophet, Joseph Smith, into the world, commissioned him with divine authority, organized his Church, and began again to teach the truth to the children of men, that they might be led from the error of their ways. That mission devolves upon you. You have received the Holy Melchizedek Priesthood, most of you; you have been commissioned by divine authority, and the Lord will hold us—I myself am with you in that, I realize—will hold all men who hold the Melchizedek Priesthood in this Church responsible for the treatment of that priesthood and for the care with which we exercise it among the children of men. Now, my brethren and sisters, was there ever a time in the history of the world when there was greater need for men and women to serve the Lord and keep his commandments? Look at the world today; millions of men arrayed against each other striving to destroy life. Why? Because the adversary is whispering to them, “This is the thing to do.” I want to tell you that this war will not cease and the strife in this world will not end until the children of men repent of their sins and turn to God and serve him and keep his commandments; and in the words of Patrick Henry, “Men may cry peace, peace, but there is not peace” until the children of men conform their lives to the teachings of the Father of us all, who gave us our being and who placed within our reach wholesome advice and counsel from the creation until now, and

has said to us, “This is the path, walk ye in it.”

Now, my brethren and sisters, surely we will do our duty as elders in Israel and as members of the fold of Christ. Our Father in heaven has given us the knowledge, has given us the authority, has called us together in the valleys of these grand mountains, and has given us shepherds after his own heart. Let us live as we ought to live, let us honor each other as we ought to do, let us sustain this Government that has been so generous to us as we ought to sustain it; and if we are not required to give of our family, if we have not sons to send, then let us give part of our substance to comfort the sons of other men and to make it possible for liberty to be in the world.

I pray that the blessings of our Father may remain with the Latter-day Saints, and they will if we will be faithful. I pray that our Father will bless the man who presides over this Church, that he will rebuke the weaknesses that the flesh is heir to and that have taken possession of him, that he will make him well and strong and continue to him the joy and the satisfaction that he has had in ministering to us, all these years. I pray that his counselors may be similarly remembered and that they may rejoice together to preside over us and direct us as long as they desire to remain with us. And may peace and comfort and satisfaction be upon all the hosts of Israel because of their faith and devotion, and may we repent of our sins that the Lord may minister to us in a greater measure in the future than in the past; that our sons and daughters, growing up under our influence, may become a valiant

army prepared, by reason of their faith and knowledge, of the power of God, to carry his message to the nations of the earth and promulgate it where it has not been heard before, and establish it to the honor and glory of God, and to the salvation of the children of men, is my prayer in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of the Central States Mission)

I esteem it a great privilege, my brethren and sisters and friends, to have the honor of attending this conference. It looked a few days ago as if I should not be able to be here, but through the prayers of faith, I have been permitted to attend thus far. I have listened with interest to the remarks of my brethren who have preceded me, and was greatly impressed by the exhortation and teaching of President Smith that men and women should provide for themselves and produce many things that they need so that they will not have to buy them; also that they should patronize home industries.

In the mission field where I labor we encourage the people to grow the crops that are necessary to produce a living. Our people in the south usually grow cotton; it is the cash crop. They have been there for many years as renters, and as their landlords have generally prescribed the crop they are to raise, they have been forced to raise cotton, using all the money they could get out of that cotton to buy food-stuffs for their families and forage for their animals, paying high prices for it, when they might have

produced these things themselves. But while this custom in the past has brought great hardships on them it has been a great labor to induce them to change their method of farming. However, in the past year, notwithstanding the great drought in the south, hundreds of people there raised their own forage, and have not had to buy the hay that has cost so much money and kept them so poor. They have yielded to the law of obedience and they have found that therein lies the only safety. That has always been my belief. I have learned in my experience that to obey is better than sacrifice, and to hearken than the fat of rams. I also believe that the scriptures the Lord has revealed unto us in this dispensation are more essential for us to become acquainted with than anything we may think of in temporal ways. I believe that men and women ought to prepare themselves—that they ought to know something about the gospel of Christ, and why they are members of the Church of Jesus Christ of Latter-day Saints, or “Mormons,” as we are commonly called in the world. We ought to take advantage of opportunities that are offered us from time to time to learn more of the gospel and to become acquainted with the truths contained therein. It is just as necessary for us to learn the words of life that will bring us spiritual glory and exaltation as it is to labor hard for temporal things. We need the temporal things of life as taught in this Church, but we ought not to let the spiritual side of life go undeveloped. I believe that men and women can be led and are led too much into the ways of money-making and accumulating of means, to

the expense, often, of their own spiritual welfare.

We have labored with great interest in the mission field in the Central States, and have seen men and women join the Church and grow in a knowledge of the Lord until they have become happy and contented in their lives. Many own their homes, as a result of the teachings of the gospel of Christ. I do not believe, my brethren and sisters, that a man or woman can ever succeed in this world without a knowledge of the gospel as well as they can with it. There is no real happiness, and there is no pleasure, there is no unity, aside from it, and as soon as men and women hear of the gospel, the majority of them are inclined to listen, although they do not always obey it.

I believe that men ought to become acquainted with the Book of Mormon, a book which in itself is a direct testimony that this Church has something that no other church in the world possesses. If the Book of Mormon came into the hands of the "Mormon" people through their own ingenuity, then men and women ought to investigate it and prove it. If they prove that it did not, then they must acknowledge that it is inspired and came from God, for it is a direct evidence that the Lord has spoken in this dispensation. No man can read the Book of Mormon with a desire to learn the truth and deny the things that are in it. No man can read the Book of Mormon with a desire to know the truth and be honest in his heart without becoming convinced that it is real and that it does come from God. Joseph Smith said that he received it from an angel and that he translated the records into this present book by the gift and power

of God. I know of no greater evidence that the Lord has revealed himself in this dispensation or in the latter days than the Book of Mormon. You may take any other church, let them offer what they have to prove their divinity, and there is nothing to be found that will compare with this great record. It was given to men in the earth to be distributed by the thousands, for men and women to read. It could never have been produced by man. Nearly a century has passed since this book came forth, and there have never been men nor a set of men with all their learning and with all their power, accumulated through knowledge received in this world, who have been able to produce or write one page like unto it. It is the word of God handed down to us in this dispensation, by which we may know that he does live, and that he reveals himself, that he has the power to come and to go as he chooses, and that he has a well-defined way and plan by which he works. The reading of the Book of Mormon gives unto men and unto women a testimony that he is and that he really does visit the children of men in the earth when he sees and finds the occasion to do so. The Prophet Joseph Smith stated as a boy that he received this book from an angel, and that the Father and the Son had visited him. Men may criticize the statement; men may say that Joseph Smith was a dreamer. My brethren and sisters, here is his work (not entirely all, for he left many, many records), here is a book that has lived all these years, and no man has ever been able to successfully attack the words and the principles that are contained therein, some of the most

beautiful that a man could read. The honest in heart cannot help but be touched, and they will surely change their method of thinking and of believing.

If a man representing himself as a minister of some church should come to one of us and say, "Here, I desire you to take this book and read it, it represents our church, and I tell you that it is the truth, and if you will pray unto the Lord for a knowledge of its truth you will have a witness from God that it is true," I want to tell you that most of us would take such a book and read it, and it would stand the test if it was the truth. Now, the Book of Mormon contains such a promise, and such a testimony, and when this testimony goes to any man, or when I deliver this book unto a man and point out to him the scripture and ask him to read so that he may know whether it is of God, or whether it is of man, then I believe that I have done my part, and if he is honest in his attempt to learn the truth and in his conviction, the Lord will manifest the truth of it unto him by the power of the Holy Ghost. I will read a few verses from the tenth chapter of Moroni:

Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest

the truth of it unto you, by the power of the Holy Ghost.

I want to tell you, my brethren and sisters, that that is about all the Lord owes a man if he is a doubter. When he gives one of his sons or one of his daughters a chance to read his word which will bring them unto him and unto eternal life, with such a statement as that, if they will humble themselves, the spirit of humility will come into their hearts and pride and haughtiness will be banished; then they will know the truth, or they will have been sufficiently warned. He says further: "Behold the spirit of Christ is given unto every man." All men have the spirit of Christ given unto them, when they come into the world, for they are the children of God, God's sons or daughters, and they receive his spirit, "that they may know good from evil; wherefore, I shew unto you the way to judge," says Moroni, "for everything which inviteth to to good and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither doth his angels; neither do they who subject themselves unto him" (Moro. 1:16-17).

Now, the Book of Mormon came into the world as a testimony unto all peoples, as a testimony for or against them, that they would be persuaded by the power and Spirit of God to know right from wrong,

to know the truth and to know error, and it would be there as a witness unto them that God has spoken in these the last days. Latter-day Saints ought to become more acquainted with the Book of Mormon. They ought to become acquainted with the principles that are taught therein. I believe that it ought to be read more in the home. I believe that it ought to be taught in the schools, for children who have been brought up in this Church are much stronger if they have the privilege of reading or having these truths taught unto them.

I endorse with all my heart, the Church schools of this Church. I believe that they were inspired of the Lord, and that the Lord inspired the leaders of this Church to continue them, that the children of men growing up in this land may be brought unto a knowledge of their Redeemer, that they may know good from evil and that they may know the source from which good comes and the source from which evil comes.

I pray the Lord to bless Latter-day Israel. I pray the Lord to bless the leaders of this Church and to prolong the life of President Smith and his counselors; men who have grown old in experience that cannot be gained in a day. I believe that as a body of men and women gathered together here, our hearts should ascend in prayer unto the Father for the health of these men, that they might be left among us; for that experienced men are needed for counsel and for knowledge and wisdom has always been shown in the history of the world. I pray that the Spirit of the Lord may enter into the hearts of the Latter-day Saints, that we

may follow the instructions of the leaders of this Church, that we may stand together as one, and when we do that, we stand behind our great Nation in anything that it calls us to do, at home or abroad. We accept these calls feeling that it is our duty; we enjoy them because it is a pleasure to do our duty, and if we look upon them in the right way and live according to the commandments God has given us, we will be saved in the eternal kingdom of the Lamb, and we will be permitted to come forth in the morning of the first resurrection, live with our Father in heaven, and be regarded as men and women who have kept the faith and who have believed the testimony of humble men. This is, I am sure, the desire of all, and I ask that this may be our happy lot, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of the California Mission.)

I solicit your prayers of faith in my behalf, my brethren and sisters, for if there is any one time in my life when I feel my weakness it is when addressing a congregation of the Saints of Israel, especially if this be in the presence of our leaders—men who have ripened in judgment and wisdom and rich experience. I am not fearful of the world. I know we have something new to present to them. But when I come to you, I feel that you know better than I the principles of life and salvation, and that I should sit at your feet and be taught, rather than assume the position of a teacher.

I bring to you good greetings from the mission field and from your sons, your boys who are in the

cantonments of the State of California. I know how your hearts go out to the boys and girls who are ambassadors of truth, how you pray for them, how you labor to maintain them, how your hopes are centered in them, and you are looking for their return ere long, laden with the sheaves of a golden harvest of the souls of men. I know, too, that your concern for these is not so great as it is for the boys who have gone as soldiers not only of the Cross but of our Country's flag. You fear the smile of the wanton, the allurements of the world, the enticement of vice and sin, more than you do the deadly missiles of the enemy. I am glad to say that so far as we have been able, with good men and true, to conserve the virtue and the belief of your boys in the camps, that we have done a good part. They have reciprocated it; they have attended our gatherings; they have partaken of the sacrament, renewing again their fealty to the Cross. They have borne witness of the virtue of their fathers and mothers, and their desire to keep unspotted of the world, and many times when they have had the conduct of our services there has never been a dry eye in the assembly.

I want to read to you just a little from the scripture, for I believe that with me you can appreciate it more than you ever did before, you who have given your sons to the service of our country:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life, for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have

everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved.

I know that it is written by John and Paul that Christ was offered as a propitiation for our sins. I take it, if we had the original text we would learn that it was not in the sense of appeasing the anger of God that he became a propitiatory gift. That the Lord may have been, and has been, grieved and sometimes angry with his stubborn people, I grant you, but I have never felt that God had to be "bought off," if you will allow the expression, through the death of his Son, from visiting upon us condign punishment. No. As I understand it, he gave us his best loved gift, the First Born among many brethren in the spirit world, the only begotten of God in the flesh, that we might know him and thus in knowing him that we might be made free, "for this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." He gave us the gift of his Son that we should be won to him, that we should love him, for we give gifts to those whom we would win, whom we would have love us, whom we would draw to us, whom we would bring close in our affections, that they might be with us and associate with us, and share with us our joys and good fortune. He gave the Christ unto men that they might live again, that they might be made free, for the truth should make them free in their worship, in their power of mind, and in their bodies, too, for that matter, and the redemption wrought out by the Christ makes us all alive again in eternity, clothed

upon with immortality and eternal youth.

Now, God gave his Son to bring men to him, his most precious gift, to know his mind and will, to believe his word. I know not whether the mothers of men count the cost of bearing sons into the world or not, but I do believe that all of you have counted the cost of sending your sons to the battle front. Whilst you know that the voice of God is heard in the battle shout as well as in the still, small voice, you would, if it were possible for you, that this cup should pass, and that the lives of your sons should be preserved. Yet you know that "greater love hath no man than this, that a man lay down his life for his friends," and so many of us have given to the world our most precious gifts, our sons, that the principle of truth, which is the true principle of liberty, should be enjoyed by all peoples; that in knowing the truth they, too, might be made free; that the principles enunciated by our fathers, inspired of God and written in the Constitution of our land, shall go forth to govern the peoples of the earth, and thus shall "the law go forth from Zion," as we are told of old. Thus men shall be free to worship God according to the dictates of their own conscience; men shall be free to follow in the pursuit of happiness, so long as they shall not intrude upon the rights and privileges of others; and men shall be equal before the law; that priestcraft and kingcraft shall cease.

For the purpose we have given to the world our best gift, our loved sons, and herein comes the testimony to me that we are in the service of our God, that we are following in his footsteps, and that we by

this gift show our love for our fellow men. God, in order that the father of the faithful might appreciate his sacrifice and the love that he was showing to man, commanded him, Abraham, to take his son of promise and offer him a sacrifice, after the order of sacrifice instituted when Adam was cast out of the garden of Eden, and this brought home to Father Abraham, as nothing else perhaps would, the wonderful sacrifice that God would make when his beloved Son should be offered up, when he should be lifted up in order that men might be drawn to him. Happily in this instance there was a ram caught in the thicket, and an angel's hand stayed the arm that was about to strike, and the boy was delivered.

I would that I could feel that that is a type and a promise to us; that there shall be a ram caught in the thicket, that our boys may be delivered, but I feel that many of them will be called upon not only to pass through Gethsemane but to make the last sacrifice in order that men shall be drawn to us. For when they do truly know that it is not for selfish aggrandizement, not for territorial expansion, not for selfishness that we wage the war, men will be drawn to us, and in the baptism of fire and blood that shall come to ourselves and them the world shall be born anew; freedom shall be established once for all, and the neck of the tyrant shall be had under the heels of free men, and the world shall be made free and Christ shall come and reign as King of kings and Lord of lords. Then there shall be none to hurt nor make afraid in all his holy mountain; and the "knowledge of God shall cover the earth from the rivers to

the sea," and men shall know him, and in knowing him shall love him and keep his commandments. This reconciles me to my offering of my son. This will reconcile you fathers and mothers to the offering of your sons; that through them we show our love for mankind, our love for the principles of truth, and that we would reclaim them from their madness and establish peace upon the earth, that the Son of man himself may come to rule and reign, which God grant shall be speedily, I ask in the name of Christ Jesus. Amen.

A tenor solo, "O my Father, thou that dwellest," was sung by David Reese.

ELDER JOHN L. HERRICK.

(President of the Western States Mission.)

It is practically inevitable, and just as morally certain to all those who believe the scripture and have followed the swiftly passing and tremendously vital events of recent months and years which are absorbing the attention of the whole world, that after the titanic struggle between the powers of Satan and God's power there will be a realignment of the religions of the world.

Men and women everywhere have begun to examine their lives, to question themselves and others regarding the vital things pertaining to life. They have become concerned more of deity than ever before. They have come to realize and to ask themselves the question, what of God our Father and Christ our Savior and the hope beyond the grave? It is interesting, in connection with the situation as we see it,

when churches are considering amalgamation with other churches, when different branches of some churches are trying to get together and join forces on some common ground, and when men's hearts are torn asunder, to ask ourselves, where do we stand in connection with these things? Is there need for Latter-day Saints to alter their course? Is there need to change their fundamental teachings? Is there need to join with others in seeking to know the truth pertaining to the history of man, both in life and hereafter? We have no reason to change our idea as to Deity, because that idea has been well founded and established in the hearts of Latter-day Saints as they have become such, following the time when the Prophet Joseph said that God and his son had appeared to him, for we know in our hearts through our faith and works that God lives. The personal testimony has come to his faithful children since the organization of his Church in latter times, that he does indeed live and that his Son is our Redeemer. The minds and hearts of men are being turned to God, not only because of the serious condition in the world, but because men who have heretofore written novels and light literature have come to write pertaining to the more vital things of life.

The most persistent criticism came at the beginning of the war, or in the first year of the war, when members of the church of England began to question whether or not the church was living up to its requirements. Criticism was found on every hand for the church for a time, and then celebrated writers began to elucidate things

that perhaps were new to these people.

H. G. Wells, the widely read novelist, wrote an unusually interesting book entitled "God the Invisible King." Sir A. Conan Doyle also wrote very pertinently as to religion,—all tending I believe to prepare men's minds to look differently than heretofore on the questions relating to Deity and the hereafter. Great religious newspapers began to take up the fight, some in defense of the church but many of them intimating and admitting that the churches as a whole, the so called Christian churches utterly failed in this crisis of the world's history. "The Biblical World," of Chicago, not long ago, in defending the attitude of the ministry declaring that Biblical students had taken their place in the ranks and had not availed themselves of the right to remain out of the war, said that if there was one supreme thing that the church should heed it was the spiritual side of life, and the particular sentence I refer to, and the closing sentence of this article, read: "After the war we shall need religion." We need religion during the war; we need it now, when our sons are giving up their lives, or are prepared to do it, and when our daughters are going to the front and the very faith of many is being sorely tested, we need religion perhaps in a measure among our own people but more especially among doubting men and women everywhere, that they may acknowledge that Jesus is the Christ. I verily believe that this truth is coming to the hearts of men more today than ever in the history of the world before. In the midst of it all it seems to me that every

forward movement, everything that has been done looking to the betterment of nations, of communities or of individuals, has all been a vindication of the teachings of "Mormonism."

I said a few moments ago that we believe in a living God, in his Son Jesus Christ, as a verity. The world will come to know and acknowledge that more than ever before. You will remember that in the first few months of this awful struggle of nations the minds of great men were turned to the physical. They wondered whether or not men would be fit to fight under the then present conditions,—they began to look for some means of betterment, and so they abolished first in Russia the use of vodka, then in France they followed with a restriction upon the use of absinthe, and soon England took the cue and the restraining hand was put upon the use of beers. Later on, when they saw the almost unheard of benefit that came to the soldiers, they began to look for another underlying cause of weakness. They found that there were physical ailments affecting whole cantonments, and it was admitted in the first year of the war that more men had been put out of commission because of disease than from any other cause, and investigation on a huge and scientific scale was begun in order to better the moral atmosphere, and they have succeeded until the beneficent effects have been astounding. To-day men are better fit than in any year of the war, because they have been restrained, and because protection has been thrown around them, and because they are getting different ideals of human experiences. The Word of Wisdom, if

they only knew it, has been the watchword in many ways. It is true they have used tobacco, and will probably continue to do it. When men use it, if they do so of their own free will and pay for it themselves, it is their own business; but there ought to be objection to sending tobacco to men, to give it to them and entice those who perhaps otherwise would not use it to become users of it. In the midst of it all, my brethern and sisters, there is one supreme thing that stands out, and that is that all of us who have anything to do with this struggle, either at home or abroad, should make individual sacrifice, should be willing to sacrifice from day to day in our appetite, our social necessities and in what we wear, that we should be constantly willing to make a personal appearance before the world that we are right living, and that our example here and everywhere should be made to conform to those who believe firmly that God lives, and determine in our hearts to uphold and sustain and maintain such belief. If we do that we have not much to fear. The Lord will bless our sons and our daughters. He may not preserve them all in life, but he will bless them, so that the example they set before the world will teach men and women that we know how to live, as well as how to die, and our faith and knowledge of the life beyond the grave is beyond nearly all else, and we can hold that hope out to every one and we can say to them that here is the supreme moment in our lives, when we can teach men to believe that we live after death and receive reward according to individual acts. If we follow the ad-

monition of those who are our leaders, heed their instruction from time to time, listen to the inspiring words that come to us from the servants of God, we will be in the line of duty. If we are willing to sacrifice, if we are willing to live the Word of Wisdom, if we are willing to teach it by precept and example, and if we keep our lives unspotted, and if we send our boys away free from the sins of the world and do our utmost to encourage them in the line of their duty, we will have done a splendid work.

May God bless Israel in its noble attempt to help the world in its struggle for democracy and for freedom. May we all have the assistance of God, that when the supreme time comes in our lives we will be ready to make every sacrifice that is demanded or required; aye, that we may go farther than that, and offer that sacrifice, whatever it may be or where best we may serve, and may he bless and preserve his leaders in Israel, bless our beloved America and all who need our petition, I pray in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Before the adjournment of this meeting I would like to present to the Conference one or two items which I desire to get an expression upon from them prior to the presentation of the officers of the Church, this afternoon.

JOSEPH F. SMITH, JR., SUSTAINED AS
MEMBER CHURCH BOARD OF
EDUCATION.

I need not announce here that a vacancy was caused in the General

Board of Education of the Church of Jesus Christ of Latter-day Saints by the death of President Francis M. Lyman. Joseph F. Smith, Jr., has been suggested to fill the vacancy in that Board, caused by the death of President Lyman. I would like an expression of the Saints present at this conference as to whether they approve of the choice or not. All who are in favor will please signify it by the uplifted hand. If there are any opposed they may signify it by the same sign. I see no opposition.

ELDER RICHARD R. LYMAN CHOSEN
TO FILL THE VACANCY IN THE
COUNCIL OF TWELVE.

It has been brought again to our remembrance that there is a vacancy in the Council of the Twelve Apostles, which should be filled at this conference. We have to offer to you the name of Richard R. Lyman, a son of President Francis M. Lyman, to fill the vacancy in the Council of the Twelve. All who are in favor of this choice as indicated by the Spirit of the Lord to his servants, will manifest it by raising their right hand. If there be any opposed they may manifest it by the same sign. [The vote was unanimous.]

THE TITHING USED FOR ALL LEGITIMATE CAUSES PERTAINING TO
THE BUILDING UP OF ZION.

We feel, as the Trustee-in-Trust and President of the Church of Jesus Christ of Latter-day Saints and as the Presiding Council over all the Church—the First Presidency, in connection with the Council of the Twelve Apostles and the Pre-

siding Bishopric, at liberty to use the tithings of the Latter-day Saints in all legitimate causes pertaining to the building up of Zion. You are aware that our special duty and obligation is to build up Zion in the latter days. This includes the building and maintenance of temples, in which the ordinances of the gospel of Jesus Christ are performed and administered for the living and for the dead. It is our duty to assist the poor and the needy. It is our duty to build places of worship for the Latter-day Saints, using such portion of the tithings of the people that come into our hands as we can use agreeable to the amount we have to use for the accomplishment of these purposes. We may use the tithing of the people for the building up of settlements—to assist our people when they attempt to make new settlements, to reclaim the desert and to procure water for irrigation purposes, and in this matter the Church has been somewhat liberal.

It is our duty also to maintain schools and seminaries throughout the length and breadth of Zion, where our children who are in the district schools where no religion is permitted to be taught, may have the privilege of being instructed in connection with the secular learning that is given to them, those principles which are necessary for their faith and for their establishment in the knowledge of the gospel of Jesus Christ. It is our duty to use the means that are committed into our hands for the assistance of the missions that are appointed and established throughout the nations of the world, and in many other ways, legitimately for the building up of Zion and for the spread of the truth,

the proclamation of the gospel, the maintenance of the authorities of the priesthood, whose time and talent are devoted exclusively to the ministry, that they may be fed, not luxuriantly, not superabundantly but in sufficient measure that they may not suffer for the necessities of life. Part of our means is distributed to assist the bishops in the arduous duties that they have to perform, for services that are necessary in keeping the records of the Church, of the tithing and of other records necessary to be kept. All these things we esteem as legitimate and proper within the sphere of our authority and we do not, under such circumstances, publicly ask for approval of the Church at large for sanction in the discharge of our duties in this regard.

SPECIAL APPROPRIATION FOR THE PURCHASE OF LIBERTY BONDS.

But when we go apparently outside of these well known and beaten paths to use the means of the people of the Church, we feel that it is our duty to present the cause to them and obtain their sanction and approval for the use of the means that we may think wise to put it to.

You are well aware that at our late conference, by the voice of the conference and their approval we used \$250,000 of the Church tithings for the purchase of Liberty bonds, thus placing that amount of means in the hands of our Government for the defense of liberty and of freedom that we enjoy to worship God according to the dictates of our own consciences.

Now, I have a similar proposal to make to this conference this morning, that we offer again, or at least

appropriate the same amount for the purchase of more of the bonds of the United States. I submit it to you and I ask that those who are in favor may signify it by the unlifted hand, and if there is anybody opposed to this, who has a right to have a voice in the use of the means that he contributes to the Church, let him manifest it by the same sign. [Out of the 10,000 persons present there was not a single negative vote.] I believe that the vote is unanimous.

AN AUTHORITATIVE DECLARATION.

The Church of Jesus Christ of Latter-day Saints is no partisan Church. It is not a sect. It is *The Church of Jesus Christ of Latter-day Saints*. It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true until He who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been querying and wondering where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I

will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and of the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of satisfaction in being able to declare this without regard to or fear of all the adversaries of the truth.

The choir and congregation sang: "O ye mountains high."

Prayer was offered by Elder Heber Q. Hale, President of the Boise, Idaho, stake of Zion, and conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION.

At 2 o'clock the conference was called to order by President Joseph F. Smith, who presided.

The choir and congregation sang the hymn: "High on the mountain top."

The prayer was offered by President Adolph Merz, of the North Sanpete stake of Zion.

"Praise to the man who communed with Jehovah," was sung by the choir and congregation.

ELDER HYRUM G. SMITH.

(Presiding Patriarch of the Church.)

Never before in all my life have I been so grateful that I am a member of the Church of Jesus Christ of Latter-day Saints as I am today. My heart swells with blessings for the faithful in Israel, for the faithful Latter-day Saints, for God's blessings are upon the people of this Church. The Lord has blessed the leaders of Israel. He has blessed the people of Israel who have entered the fold of Christ. He has blessed the Church in all its ramifications throughout the world, and I pray that he will continue to bless the Church and those whom he has called to lead and direct its affairs upon the earth.

The gospel of Jesus Christ for which we are so grateful contains very many simple principles, but they are principles of power, and I suppose every heart swelled with gratitude and emotion when President Smith in majesty and in power declared his testimony, that *this is the Church*. I believe it with all my heart, and testify that it is the Church of God, the Church of Jesus Christ which God honors in the earth, for we have seen his power made manifest in our ministry and in the ministry of His servants, many of whom are here before me, the presidents of stakes of Zion, the bishops of wards, their counselors, and their associates, elders in Israel. The power of God has been made manifest in their ministry, in love, in harmony, in the teaching of the truth, in the bringing of the blessings of joy and happiness into the lives of many people from many lands. I know that the power of God is with the elders in Israel,

those who are faithful and true to their covenants and privileges. My heart is also filled with compassion and pity for those who are not true and faithful because we dislike to see our brethren and our sisters, or our friends, who cannot enjoy the blessings of happiness that we are enjoying, and so our hearts go out to the world and to those who are not of us, wishing and praying that they might enjoy the same blessings of comfort and joy and peace of heart and soul that we are blessed to enjoy.

There are many people of the world, some of them in our midst, that when we declare these glorious principles of joy and happiness, they turn away from them sometimes very much in disgust, not being able to understand them as we do, and the words of a poem, one of our hymns, frequently comes to my mind upon this subject. The words are these:

How foolish to the carnal mind
The ordinance of God appears!
Men count it as a puff of wind,
And greet it with contemptuous
sneers.

What! buried now beneath the flood,
To wash away our guilt and sin?
Are not some other means as good,
Nay, better! Why appear so mean?

Thus they despise the proffered grace,
And die and perish in their sin;
So the Assyrian leper thought—
What! wash in Jordan to be clean?

And, in a rage, he turned away,
And would remain a leper still;
But lo! his humble servant's sway
Prevailed at last and changed his
will.

He washed in Jordan's rolling flood,
And found the foul disease removed;
The virtue of the word of God,
Thus by experience Naaman proved.

Poor sinners now would fain perform
Some great and meritorious deed;
Bow to the systems mortals form,
That from their sins they may
be freed.

But why not yield to simple means?
The Gospel is the power of God;
'Twill save the vilest from their sins,
And turn away His chastening rod.
P. P. Pratt

There are many who say, "What a simple thing it is to go down into the water to be baptized," but it is the gateway to the kingdom of God when performed by proper authority, and there is no other way for us to enter that gate. A simple thing to be baptized for another that he might live again! Many of us go into the house of the Lord, the temples of God, and perform this simple ordinance that our friends or our kindred dead may enter this glorious kingdom as we have entered it, they having failed to perform that duty here in their lifetime, we say "Oh, what a simple thing it is," and how little we appreciate it, yet what a glorious principle is back of it. Did you ever see anyone who offered a gift to a friend or to a loved one but what his heart was filled with joy? The giver of a good gift is always blessed with joy. I have witnessed this joy upon the faces of my brethren and sisters who have performed the simple act of going down into the water and being baptized by an elder in Israel in behalf of dead kindred or a dead friend. The joy of giving a good gift is great, but the joy that fills the soul of one doing something for someone else who could not act for himself is a joy beyond measure.

I suppose all of the people of the world who believe in Jesus Christ have a faith that he died for us,

that he died to make possible the resurrection from the dead, a simple thing, perhaps, but a wonderful thing for us; and it gives us an example of doing things for others which they cannot do for themselves. Had it not been for the atonement of Jesus Christ there would not have been a resurrection. There would have been death in the world since Adam died; but for the atonement of Jesus Christ there would have been no resurrection from the dead. In the atonement of Jesus Christ we have the example of the glorious principle of doing for others what others cannot do for themselves. The Latter-day Saints are blessed with that glorious privilege of doing for their loved ones and for their kindred dead what they did not do for themselves, so that the acts of the gospel, these simple acts of going down into the water and being baptized by a proper authority, the simple act of laying hands upon the sick for their restoration, the simple act of laying hands upon our brethern and our sisters to confer the Holy Ghost, they are all simple acts, simple ordinances, but ordinances of power, which are acknowledged both upon earth and in heaven.

I am grateful, my brethren and sisters, for these simple truths. I am grateful for the blessings of the gospel, and for the power of the holy priesthood, the authority to act in the name of God, to rebuke disease, to rebuke the powers of the destroyer, and I testify to you, my brethren and sisters, that this power is in the Church today; it is the power of God to speak and act in his name, and in all humility I feel and sense the responsibil-

ity that has come to me to officiate in the name of the Lord. I pray that I may do so in the spirit of wisdom and in the spirit of humility. I have received many testimonies that the Lord has blessed me, that he has given me words of inspiration for the comfort, counsel and benefit of his children, and I solicit earnestly your faith and prayers to the end that the power of God in the earth may be used in wisdom and in justice by his servants; and particularly in my behalf I do feel that I need your faith and prayers, that I may labor earnestly and faithfully for the progress of the work, and that the blessings and counsel given to the sons and daughters of Zion may be given under the proper inspiration and guidance. There have been many of our boys received counsel and instruction under this influence, and they have gone out now to face danger in the world. They have gone out, many of them, bearing the holy priesthood. They have confidence in the power that they possess, and I testify to you that, if those brethren, our boys, will honor that priesthood—the power of God which has been given them, and the promises made unto them through that power, they will stand under the protection and in the favor of God and be honored servants in his hands; for this is God's work and it is going forth and will triumph in the earth. The prophecies of his servants are being fulfilled hourly and daily before our very eyes, and I testify to you, my brethren and sisters, that the work of the Lord will continue to grow in the earth until its mission is fully performed.

May we be true and faithful, may

the blessings of our Father be in our homes and be with our sons and daughters, that we may grow daily in faith, in repentance, that we may have the spirit and practice of prayer in our homes, that we may honor the priesthood of God as it is held by the elders in Israel, the different officers throughout the Church, may our hearts be filled with gratitude that we are members of the Church of Jesus Christ of Latter-day Saints, and live in this day. God's blessings be upon you, my brethren and sisters; and upon the presiding authorities throughout the Church. I join my brethren in praying for God's choicest blessings to be upon the President of the Church, that his body may be made equal to his mind, that he may be equal to the great responsibilities that are upon him. May his associates receive like and similar blessings according to their needs. May the blessings of Israel be upon Israel, in the name of the Lord Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I presume it is known generally that the last speaker is the Presiding Patriarch of the Church, and he is beginning to possess the spirit of blessing in goodly measure, I am happy to say.

ELDER WALTER P. MONSON.

(President of the Eastern States Mission.)

I esteem this a rare privilege to meet with you, my brethren and sisters, in this conference, to come up to Zion and cast with the Church the patriotic vote that has been already cast during the previous session of the conference. I wonder

how long the criticisms will obtain as touching the patriotism of the Latter-day Saints!

In the mission where I am honored to labor there are numerous criticisms being manufactured of whole cloth, in which we are looked upon as being alien enemies with an organization working inimical to the interests of this great and glorious government. I wonder how people can believe these things after what has been said in this conference! From my earliest childhood I have been taught that this Nation has a definite and specific mission to perform among the nations of the earth, and to that end we are pressing forward, despite the fact that we sometimes become embittered toward each other on account of political opinions. I am still of the opinion that God is at the helm, and that this Nation is performing its mission nobly in sending the law of liberty from Zion unto the uttermost parts of the earth, and that its mission will not have been completed until democracy is made safe for the world.

We wonder what steps might be taken to put an end to this internecine war. We wonder how long it is going to continue; and yet in our faith in God, we are called upon to press forward with sacrifice of life and of means in order to liberate from the hand of oppression those whom we have never seen. God's plan of government is that of the people, by the people and for the people. In the early ages of the world, or just immediately previous to Christ's coming, monarchies were established and with the iron hand of rule, not law, men and women were ground under the heel of op-

pression. When Jesus of Nazareth came, he came with the perfect law of liberty, but it was so high, so grand, so far beyond the conception of man that he who gave the law was crucified upon the cross of Calvary. Continuing on down the ages we have the same rule of monarchy, absolute monarchies in the world with but one church that held its subjects under a religio-political regime to the extent that the one who stood at the head of the nation in civil affairs declared that he himself was the head of the church. In the sixteenth century the Lord raised up men of courage who made one long stride toward the liberation of mankind, recognizing in a measure men's right to think and act for themselves. It was quite impossible for any one who had been brought up under a monarchical form of government to institute any government different to that with which he was most familiar. Therefore, in the early reformation the churches that grew up patterned after the civil form of government that then prevailed upon the earth, and there was the aristocracy in the church as there was the aristocracy in civil life. We come down to the time when the Constitution of this government was framed and written with the pen of inspiration, designed of God to be the fundamental law of that form of government that should reach out to every nation, every kindred, every tongue and people. I desire to read to you a statement given on December 16, 1833, in a revelation to Joseph, the prophet, whose praises we have already sung:

And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and

redemption, by the hands of those who are placed as rulers, and are in authority over you,

According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the *rights and protection of all flesh, according to just and holy principles.*

Why, I ask, should this Constitution be enacted before the restoration of the gospel? Let the Lord answer:

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

We read from this scripture that the Lord was responsible for bringing about this great and glorious instrument known as the Constitution of the United States. Strange as it might seem, God's purposes are worked out, not suddenly, but by generations. We mortals expect him to deal in a radical manner by hours, or days, or months, or years. Such is not his way. Joseph Smith was not born under English rule upon this land. Sixteen years after George Washington had taken the oath of office there was born the prophet of the Lord in the Green Mountain State, Vermont; and when he grew to manhood and was commissioned of the Almighty with the authority of the priesthood to organize his Church, he did not pattern after the strong and powerful nations across the water, but organized it after the pattern of that inspired form of government, the United States, through which has been given unto us as Latter-day Saints the greatest democracy that is known in any religious organization upon the face of the earth—that organization running parallel in

liberality with that of this great nation. For instance, as the rail splitter of Kentucky aspired to and occupied the chair in the White House, so the plow boy became prophet. There is no aristocracy in this Church except the aristocracy of righteousness. There is no aristocracy in this Government outside of the aristocracy of fit and splendid citizenship.

I wonder at what cost this war will end, or what expenditure will be made in order to bring about this liberty and freedom to all men. I have here a clipping taken from one of the New York papers, giving some very interesting data as touching the cost of the war. As we are about to be called upon individually to subscribe for Liberty Loan Bonds, let us forsake some of our own pleasures and contribute liberally to a cause so worthy, the cause for which we are willing to suffer, bleed and die to establish and maintain upon the earth:

Washington, March 7.—Should the war continue until August 1, as it gives every promise of doing, the cost to the nations involved will reach approximately the staggering total of \$160,000,000,000. This is the estimate of Representative Frederick C. Hicks of New York, who has compiled a mass of interesting data on the war in response to inquiries from his constituents as to the resources and fighting strength of the nations at war and as to the number killed and wounded.

According to the figures of Mr. Hicks, 15,116,000 men have been killed, seriously wounded, captured, or were missing on all sides up to Aug. 1, 1917. Of these 8,827,000 were on the allied side and 6,289,000 on the side of the Central Powers.

The cost of the war to all nations was \$98,500,000,000, on August 1, 1917. To convey an idea of the immensity of this outlay, Mr. Hicks figures that this amount would construct 257 Pan-

ama Canals; would build a railroad which would encircle the earth at the equator fifty-six times; would build such a vast number of standard steel ships, that, placed bow to stern, they would form an unbroken floating bridge from New York to Liverpool and from New York to Panama; would construct 2,042 stone highways of standard specifications across the United States; would purchase 220,000,000 Ford automobiles—probably before the price was raised; or if laid out in one dollar bills placed end to end would make a chain of notes that would circle the globe 464 times and would make forty-eight bands of money between the earth and the moon.

That stupendous sum, remarks the Representative from New York, represents an expenditure of \$138,240 for every day that has passed since the beginning of the Christian era, and, if distributed equally among the hordes of humanity, would give sixty-six dollars to every man, woman and child upon the world today. It would build 6,533 National Capitols at Washington, and, if it were in one dollar bills, would require 621 years to count with the operation going forward at the rate of five bills a second.

Making still further comparisons, Mr. Hicks directs attention to the fact that the cost of the war to last August was three times the total deposits of all the banks in the United States, seven times the annual value of our agricultural products and fifteen times the value of our yearly foreign trade. For every month that the war continues, he says, an expenditure will be made greater than that made during the entire Russo-Japanese war, which lasted eighteen months. It means that the cost of the Franco-Prussian war is being spent every five weeks, and that the American civil war, which lasted four years, is being duplicated in cost every eighty-five days.

History records no other war or combination of wars which offers a parallel in the expenditure of money to the present conflict, asserts Mr. Hicks. In fact, the total direct cost of the six greatest wars—which occurred in course of 125 years preceding the present world war was \$21,-

\$300,000,000. One of these six wars lasted twenty-one years and another four years, yet this sum equals the cost of but eight months' fighting at the present rate of expenditures.

The direct cost to the United States for the year 1917, is estimated at \$6,700,000,000, of which amount \$3,000,000,000 are loans to the Entente Allies. The amount of money appropriated by the last Congress for expenditures and authorizations was about \$18,000,000,000, which represents a daily gross cost of the war to the United States of \$49,000,000.

Disobedience to the gospel of Jesus Christ is tremendously expensive, think you not?

What a wonderful saving there would be in the world if men would only heed the gospel of Jesus Christ which plants peace in the hearts of men!

I have here a pamphlet that is being distributed widely throughout the East, which is the verbatim copy of a discourse delivered by John D. Rockefeller, Jr., before the Baptist Ministers' Association, in one of the prominent hotels in New York City. He is picturing the church of the future. I am curious to know if Mr. Rockefeller hasn't overlooked our splendid organization which is a hiss and a byword on the streets of his own city, and the work it is performing. He says:

Let us picture for a moment what this re-born church would be.

It would be called the Church of the living God.

So we are called the Church of Jesus Christ, the Son of God, who liveth forevermore.

Its terms of admission would be love for God, as he is revealed in Christ, and his living spirit, and the vital translation of this love into a Christ-like life.

Its atmosphere would be one of warmth, freedom and joy, so sympa-

thetically and distinctly manifest as to attract and win into its fellowship the followers of the religion of the Inarticulate.

Further on he says:

A life, not a creed, would be its test; what a man does, not what he professes; what he is, not what he has.

Its object would be to promote applied religion, not theoretical religion. This would involve its sympathetic interest in all of the great problems of human life; in social and moral problems, those of industry and business, the civic and educational problems; in all such as touch the life of man.

As its first concern, it would encourage Christian living seven days a week, fifty-two weeks in the year, rather than speculation about the hereafter.

I wonder, my brethren and sisters, if he has not read the first section of the Doctrine and Covenants where God declares, "I, the Lord, cannot look upon sin with the least degree of allowance."

Continuing, he says:

It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

Its ministers would be trained not only in the seminary, but quite as much in life, with the supreme emphasis on life. For it would be an important part of the preparation of each that he should spend months, years possibly, working with his hands in the fields or the shop, doing business in the store or the office, so that he might not have merely a laboratory acquaintance with the problems of human life, but the practical knowledge which alone comes from actual experience and contact with them.

Yes, the ministry of this church would live in vital touch with humanity; it would understand and sympathize with human difficulties, and would exert its influence as much in living as in preaching.

I think it is a most excellent hope that John D. Rockefeller, Jr., has, and if he would turn his eye Westward he would see that splendid organization, that splendid ministry, where men and women are called from the various walks of life into the ministry, who know how to touch human sympathy just as Christ was made mortal that he might know the needs of mortal men and mortal women.

I bear you my testimony, my brethren and sisters, for it bears witness to every fiber of my soul, that God lives, that Jesus is the Christ, and that we are engaged in a great and mighty work which must be performed preparatory to the second coming of the Son of God, for whose coming we are anxiously waiting.

God bless you all, God bless all Israel, God bless our missionaries, God bless those boys who have gone abroad to fight in this great war. I want to say for the soldier boys, those who are upon the Atlantic sea board, that they are impressing the people of the East with the sincerity of their lives and they are performing a wonderful work. There were six hundred or more of Utah boys brought to the cantonments on Long Island; but instead of being allowed to remain together, they were used as "chinking" for every regiment stationed at those various cantonments, and it has appeared to me that with the splendid example of these boys, they would preach the gospel while they are upon duty to a greater number than if they were confined to a single regiment.

If I might be spared the time, President Smith, I would like to read one testimonial or two of our

boys. This letter was written by a very prominent person in Cambridge, Massachusetts. The family are keeping a Y. M. C. A. division, that is, one of the Y. M. C. A.'s in which the Navy boys are being taken care of; and they are prominent to the extent that when Secretaries McAdoo, Baker or Daniels go to Boston they are entertained by these estimable people. Two young men enlisted in the Navy, their homes being in Brigham City. I hope their mother is here, because this letter was written to her, but a printed copy of it came to me in New York. I shall read only extracts. The woman writing is the good wife whose husband has gone to France:

My husband and I loved the boys from the first, but as they have lived with us they have grown into our hearts until now we feel we shall have them in spirit for the rest of our lives. And we must owe so much of it to you two who have made such noble, beautiful sons, so full of courage, devotion, highmindedness. You must be proud and happy; we are. Lou was given the best ship on the list this week because of his fine work. * * * * * He has grown bigger and heavier and is a superb looking fellow—the dearest combination of a baby and a man that I ever saw. He is a man in all the essentials of a fine character and a dear innocent little boy in spirit. Yesterday my Reginald left for France for eight months' service for the Y. M. C. A. with our troops. He said before he went that the only good thing the Kaiser ever did was to give us our boys, and that he went away much happier for having them here. Fern will be with me for one week more. Certainly wherever he goes he will do the most splendid things. He is a young crusader, born to fight against sin and injustice wherever he finds them.—He is the noblest young fellow I have ever known and we both love him with our whole hearts.

Now, in conclusion, note the language:

Dear friends, may I tell you that I get much comfort from the firm faith that both these children are sent out directly from God's hands and are very directly and precious in his care. I know that they will be taken care of and guided at every step. I look ahead for them with the most confident heart, but I wish so much you could see them. I just cannot express my sympathy for you, nor my admiration and respect. In looking after the boys I keep before me all the time the thought that I am doing it for you as well as to satisfy my own heart. They have filled the place of the boys I have lost as I never could have believed possible, and my own love helps me to understand yours.

With my warmest greetings and sympathy, affectionately yours, Louise Daley.

P. S.—I want to write to you from time to time about our children if you will let me share them with you that way.

There is the blending, let me tell you, of patriotic service to country and fidelity to the gospel. Such are the living testimonies our soldier and sailor boys bear when they go into the country's service. God bless us with like testimony and like courage. I pray in the name of Jesus Christ. Amen.

An instrumental solo, a French ballad, was played on an English horn by Prof. Kellersberger with Tracy Y. Cannon, at the piano.

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.)

The responsibility which was placed upon the shoulders of the priesthood of the Church of Jesus Christ of Latter-day Saints is a tremendous one. It now seems greater as we look back over the years that

have passed since the organization of this Church, and since that priesthood was given. I am just beginning to see, in a small way, I think, some part of the responsibility which I, together with my brethren and our fathers and grandfathers, have borne, and I am beginning to feel and understand better than I ever have heretofore, how significant and how tremendous was the mission that was given to the prophet Joseph Smith.

It wasn't an easy task, and never will be, for the elders of this Church to carry the particular message which the Lord delivered to them. A good many of us have felt very much like Jonah did, who was sent to warn Nineveh. We have trembled, we have feared to raise up our voices on the street corners and elsewhere and deliver the message of warning. We believe the promise made by John has been fulfilled when he said, that in due time another angel should fly through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, crying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come." We believe that the message the angel delivered has been committed into the hands of the elders of this Church, and it has been a message of warning to the children of men.

God our Father knew what was coming. We shall not charge him with the responsibility of the war nor of the distress among the nations, for as we sow, as nations as well as individuals, so shall we reap. And the Lord knowing what was coming, though he were God himself, he could not avert it. The natural consequences of sinning

or wrongdoing, men must reap. Knowing that he sent this message to warn men of that which was to come, we have delivered it; but we have been filled with fear sometimes in delivering it, because we have been unwelcome. But we remember that those servants of God who were given the commission to warn men of dangers, and troubles that were coming, were never welcome, whether it was John the Baptist, who stood before the wicked king and told him of his sins and suffered to lose his head because of it, or whether it was the Christ, who because he chastised men and called them to repentance was despised and finally put to death.

It is not an easy thing to meet men and women and tell them they are wrong, tell them they are in sin and they must repent, for we don't get a very glad hand from the majority of the people when we tell them these things. And so some of our missionaries have trembled very much and have been very fearful to meet the people and deliver the message which the Lord committed into their hands, and yet, my brethren and sisters, when I look back over the valiant and faithful way in which the elders of this Church have discharged their duty towards the nations of the earth, and under the command of our Father, I am proud to be an elder in this Church and to be affiliated with a band of men who have rid their skirts of the blood of this generation. From the day that President Young, President Woodruff and others of the earlier brethren, left their families and their homes, as they were just driven out of Missouri, and went on that unknown journey across the water

and suffered much during that period, until this time, thousands and tens of thousands of the elders of this Church have gone without purse and without scrip delivering this message. Nothing has turned them away from their course. Whether gold had been discovered in California and the whole world was afire with desire, the elders of the Church have not been deterred from the delivery of their message. They have acted like men who believed they had a real mission.

How would you feel if you knew above this city or any other city where you lived there was a great dam, and reservoir, containing an immense quantity of water and you had been given to understand that there was danger and that at an approximate time that dam would break and the lives of the people would be in danger, what would you do? Sit down or find a place of safety yourself and look upon the distress that should come? No, you would bestir yourself, you would go up and down the valley or through the streets and warn men and women to flee from the danger that was to come, and if they did not believe you, you who knew what was coming, with all your heart and soul, you would try to impress men and women to escape from the calamity that was coming. How then should men act if they have indeed received a message like the elders of this Church have received?

Recently I have had the opportunity to read carefully and ponder over the many very wonderful things which the Lord has delivered to this Church, in the book of Doctrine and Covenants. You do not need to hunt out in the world

among the monks of the past ages some supposed prophecy coming from some hidden or obscure source. Read the open revelations of the Lord, and you will find that there everything that we now see and witness we were told about distinctly many years ago. The warning has been given to the nations of the earth and they were called upon to escape from danger and I say that men who had this kind of commission could not in honesty do other than the elders of this Church have done: they have acted as if they believed what they said. All honor to them.

I want to say to you, brethren and sisters, that when the warning comes, always from the very beginning until this time, there has been connected with that warning the means of escape. God provided a means of escape from this war. When God restored the everlasting gospel through his prophet Joseph Smith, he gave the invitation to the world, in connection with the warning of judgments that were to come, the invitation that provided the way of escape. It may seem a very bold thing for me to stand here and say, but yet I say it, for I have a living testimony that it is true: that if Germany, instead of imprisoning the elders we sent her, if instead of banishing them she had repented of her sins and accepted the Lord's invitation, Germany would not have plunged the world into this war.

Over in the cantonment, at American Lake, where all our drafted boys from this intermountain country first went, we held a conference in connection with brother George Albert Smith and President McMurrin and a great many of those

boys were present. We heard the testimony of brethren who had been engaged in the missionary work when the war broke out. They stood up, six and eight and ten of them at a time, eager to bear testimony—men who were in Germany, some of them had been banished. They saw the mobilization of the German army. They had been preaching wherever they could, warning Germany of the dangers that were to come. There were men who were in Liege who fled before the oncoming Germans. There were men in France and all those nations, who now stood up in the uniforms of the United States. They were witnesses that they had delivered to those nations the means of escape.

Now, brethren and sisters, I am just as anxious as any man that lives to see established the principles of freedom and liberty for which we fight, and I think we ought to fight for them. I feel that President Smith's words found echo in the heart of every true Latter-day Saint. With every bone and fibre we believe in this country and its institutions and we want to see America and America's principles succeed, but let me say to you, brethren and sisters, there shall be something else necessary, if we shall find peace on earth and good will to men, in addition to the establishment of the principles of righteousness in political government and freedom; let me tell you that the nations that have passed the way of all the earth did not come to their destruction because their governments were particularly bad, but they came to wreck and ruin because they were wicked and they sinned and broke the law

of God. The most perfect law of political liberty will never save men and women except they shall obey the gospel of the Lord Jesus Christ in connection with the principles of righteousness in political government. I want to say to you that while I shall rejoice in seeing the standards of liberty and freedom carried forward among the nations of the earth, I see in that only the preparatory way, and there must necessarily follow that which is indeed the fundamental of peace, the gospel of the Lord Jesus Christ.

Now, brethren and sisters, I do rejoice to know that we have here those men who are inspired to tell us what we shall do. When the nations of the earth do not accept the invitation which was given, providing the means of escape, then they must take the consequences; but I thank the Lord that there are in the hearts of the majority of the civilized nations of the earth a willingness to defend the principles of righteousness in government. Thank God for that, and for their stand; and there is nothing else for us to do than to co-operate with them in defending the glorious principles of liberty which they have espoused and which are ours. O how my heart rejoices to know that instead of a little band fighting as our forefathers fought for those very principles in the establishment of this country, we have now allied with this the mighty nations of the earth; and this is the day of the triumph of the truth, when political liberty shall come!

But O, brethren and sisters, I want to say to you that the Lord does not love a wicked American any better than he loves a wicked German. I want to say to you that

my heart is touched when I look at my America. I love America, but I know that my America shall not succeed, nor shall she survive, except by and through her own humility and repentance and turning away from sin!

I have had the opportunity to talk to thousands of boys in the cantonments, and this has been my plea to them: You are entitled to the blessings of the Lord. Your cause is just; and that it shall succeed means that you must humble yourselves, cease to take the name of God in vain, keep yourselves morally clean, and you will have a power and a strength that no soldiers have ever experienced who have gone into the battle.

Brethren and sisters, what shall we do, we who have been called here—one of a city and two of a family, away from these troubles? When the Lord knew that the nations would not accept the invitation that was given, he called our fathers out from them. What for? To save us? Yes, but for something else than to save us, just for ourselves. He has committed into our hands the most precious and sacred things in all the world to hold the nations of the earth.

In British Columbia we have a conference. We have had soldiers go out from that section, you know, for three years now, and this is what I witnessed: when these boys left their homes and got into the front of the battle, you know the death rate was very high in the beginning of the struggle. They fell on the right and on the left, and when the casualty lists appeared each morning there were thousands of fathers and mothers who began to pray who never prayed before

in their lives. When they learned that their boys were prisoners or lying wounded in the hospitals, the spirit of humility and repentance came. In the last year we have had an increase in our baptisms in that conference. There have been ten times as many baptisms in that conference, in the last year, as we have had in any preceding year with the same number of missionaries. When I saw it, I wondered if the same good blessings should not, in God's providence, come to all this goodly land. I see it coming. The by-products of this war shall be the saving of our own blessed America, for her salvation, her perpetuity, her being favored of God, depends not only upon the money that we put up, and upon the boys we send, but upon the righteousness of our own lives!

O my America, humble yourself, and turn unto God, your Father, and keep his commandments, and he will stand by you in the battle for right.

That is my testimony; and let us listen to the voice of these servants of God. You do not need to go anywhere else, all that the Lord wants us to know he will give. I have that confidence. He has inspired these brethren. Let us follow their leadership, and listen to their warning voices. O that more of us had believed the message which President Young gave us concerning home industry and the things President Smith has referred to. O that we had believed it with all our hearts, and practiced it. We would have been better.

We stand in the most favored position of the nations of the earth. We shall sit at the first table always, but we will share with others. God

has thus favored us that we stand in the best place in all the earth, but let us improve that place and that opportunity, and let us conserve the things that God has given us; and when the war is over and when the wounds need healing, behold here is the balm that shall heal the wounds of the nations! God help us conserve it, prepare ourselves to be ministers in very deed, in the calling to which we have been assigned, that we may be faithful and not disappoint him, and that we may be triumphant in the struggle for eternal and everlasting peace, which may God grant, in the name of Jesus. Amen.

ELDER G. E. ELLSWORTH.

(President of the Northern States Mission.)

In the National Congress of Defense, held in the Midnah Temple, Chicago, about six weeks ago, I listened to one Hammerlin, a peasant from Bohemia, who said that he came to this country thirty-seven years ago. His first work here was to drive a mule in a coal mine, but, he said, "today I am president of the foreign newspapers of America, and I am occupying this position together with the great and the educated men of this Nation, in the second city in the greatest country of the world. What other nation under heaven," he continued, "could have given me such a glorious opportunity?"

When I faced this audience, and as I sat in my seat and listened to the testimonies of those who have occupied the pulpit, I have said in my heart: What people or what organization under heaven could give men such a glorious opportu-

nity as that which we enjoy? One of a city and two of a family from every nation in the earth, peasant and otherwise, have been drawn together in this organization and have been given opportunities the like of which could not have been found in any other place in the world.

Continuing, our Bohemian said: "My home in Bohemia, which is seven hundred years old, had been destroyed twice during this great war. It was destroyed first by the Russians and next by the Germans, but I am happy to stand here to-day and tell you that no matter if it is destroyed and all other homes in my beloved native land, the day will come when peace shall be established in the earth, and democracy rule all people; "for," said he, in his broken language, "Nick has gone and Will will go." So I say, brethren and sisters, if Nick has gone, with reference to the Russian government, and Will of Germany will go, so also, in the end, Old Nick will go, and truth and righteousness will reign in the earth.

The Church of Jesus Christ of Latter-day Saints has been established in this day that all mankind who will hear and obey the voice of the Lord might have an equal opportunity, but it seems to me, my brethren and sisters, that our extremity has been God's opportunity to bless us and to lead us into the straight and narrow way. I am reminded of the struggle with the powers of darkness that the Prophet Joseph Smith had in the beginning when he asked the Lord for light and knowledge concerning which way he should go; I am likewise reminded of his asking the

Father concerning baptism, which was answered by the coming of John the Baptist, under whose direction Joseph Smith and Oliver Cowdery were baptized. Again, when divine assistance was needed, came the glorious visit of Peter, James and John, who bestowed upon them the holy Priesthood and the right to officiate in the name of the Lord in behalf of all the children of men in the earth.

From the very beginning of the Church, it seems to me that when we have gone either as individuals or as a Church to our very limit, divine Providence has stepped in and rendered assistance, until we have grown to understand our dependence upon the Lord and his great love and mercy for his children. I am reminded of the time when I stood in the road, having gone to the limit of my strength in searching for the honest in heart who would receive me into their homes as a messenger of light, my eyes were opened, and I bear witness that God's promises were fulfilled with reference to his missionaries: that he sends his angels before their face to bear them up and to prepare the hearts of the people to receive them. The testimony of all the elders in the mission field is that when they have gone to their limit, and turned to God our Father he has never forsaken them, but has opened the way, leaving impressed upon their hearts the testimony that he is willing to come to the assistance of those who diligently serve him. So in the history of this great Nation—it seems to me that man's limit has been God's opportunity to come in and guide the ship of state. You remember Christopher Columbus, as

he lay bound in the bottom of his ship, pleaded with his sailors to go on at least three days before they should throw him overboard and start back to Spain. You remember our Pilgrim Fathers were about to sail back from the rock-bound shores of New England, when timely and needed assistance came. You remember, too, Washington at Valley Forge, his soldiers barefooted, his sick men had no medicine, and the well had no food, sent his last appeal to our ministers in France that they must come to his assistance now, that anything they would do in the future would be unavailing; and how this Nation, this experiment in government, was saved in the seeming very last hours by the coming of men and money from France. Again, the spirit of the Lord was upon those who gathered to form the constitution of the United States that liberty might not be banished from the earth, that the divine right that God our Father gave to his children before the world was might be securely established in the last days.

This Government has grown and increased in the earth, in strength, in knowledge, in wisdom and in toleration for their fellow men. Other nations of the earth have partaken freely of the spirit of liberty planted in this goodly land. These liberty-loving nations have now banded themselves together in a mighty struggle to extend and perpetuate this sacred heritage. If we go to the limit of our ability and strength trusting in the Lord we cannot fail, for it seems that God is using these nations who have been the most liberal with respect to government, that the rest of the world might partake of that which

we have enjoyed in such a full measure; so in our extreme hour heaven will not forsake us.

As citizens of this great government, we have not only enjoyed the liberties that have been implanted in this land of Zion, but as Latter-day Saints who have heard the gospel we have enjoyed another glorious blessing, even the liberty and light of truth that has pointed the way back in to the presence of God our father. From Norway and Sweden and Denmark, from the United Kingdom of Great Britain and the countries of Germany and Holland, and all Christian nations of the world we have come to this land in response to the sound of the gospel of Jesus Christ; and in our coming we have sung:

"O Babylon, O Babylon,
We bid thee farewell,
We're going to the mountains
Of Ephraim to dwell."

How could a people, no matter what the nation, be anything but loyal and true who feel, who hold such views?

In the Northern States mission we have today quite a population of German people. At the outbreak of this war they thought I was hard on them and their nation as to the responsibility for and the outcome of this war, but Americans of German birth who have accepted the gospel should be and are true and loyal to this nation, for it is the land of Zion to them. About three weeks ago, in Milwaukee, during my sermon, the whole audience breathed amen and amen with a spirit of love and devotion to the principles of this government and to the principles of the gospel of Jesus Christ that we have never

felt before. They are beginning to reconcile themselves to the fact that this great war is the chastening hand of God upon those who have refused the light of the gospel and the liberties of mankind. Why, I told them that if they had not found sufficient reasons in this government and land of ours to rejoice and praise the Lord and be glad because they are here, surely in the gospel of Jesus Christ they ought and find sufficient to make them sing praises to the God of heaven. Why? Because they had come out of the land of oppression in response to the call of light and truth and liberty of the gospel. They had all received a knowledge from the Lord that this is the land of Zion, a land of freedom, a land choice above all other lands.

Latter-day Saints in Germany, in Holland, in Switzerland, or in any other country in the world, no matter whether they have ever been here or not, feel in their hearts that this is the land of Zion and that God has prepared this nation in order that he might establish his kingdom in the earth, and gather the honest in heart from all nations. The members of this Church now living in Germany ought to feel in their hearts a spirit of loyalty and fidelity to this nation because they have been taught that it has been established by God. Even though they may be numbered soldiers in Germany, fighting under the marshaled power of their Kaiser, yet I feel sure their hearts beat in sympathy for the land of Zion. With my brethren before me, I feel that God our father is at the helra, and while this may be a dark hour in our history, the Lord will come to our rescue in the end. Will will

follow Nick, and after Nick and Will and all others who have usurped the right of man to be free and govern himself, then also the old Nick himself will go.

I rejoice, my brethren and sisters, in my testimony of this gospel. I rejoice to bear witness to you that I know that God our Father lives. I know that he does send his messengers before the face of the missionaries and lead them to the doors of the honest in heart, and in the way of those who are prepared to receive them. I am sure that he will go before the face of all the sons of the Allied nations of the world and grant that victory may perch upon their banners. While we may be scourged and while we may be called upon to offer a sacrifice for these great and glorious blessings we are seeking, nevertheless in the end and in our extremity victory shall be ours.

Some of your sons in Camp Dodge, Iowa, and in Camp Grant, Illinois, and in one or two other camps I have visited, have said to me: Brother Ellsworth, I feel, O so lonesome. I would sooner be a private with the Utah boys than an officer here alone, away from my people. I have said to them invariably: "My good brethren, it may be a little lonesome, but I feel absolutely sure that it is better that you should be here alone as an officer or even as a private, providing you will live your religion and set the example which you should set before your fellow men; for you have been called, and the majority of you have been ordained of God that you might minister in the things of our Father in heaven. I am sure that the way will be opened for you not only to be a soldier

but to be a comfort to your comrades. The way will be opened for you to strengthen them and to offer courage to them, and in the end, when peace shall be established, what a wonderful opening there will be for the soldiers from among the Latter-day Saints to go to the soldiers of every state and every city in this glorious land of ours. You will not find a man among the soldiers of Illinois who will ever permit any one to say anything against Utah or the Latter-day Saints, if they have fought side by side or under the leadership of a 'Mormon' officer. What is true of Illinois may be true of every other state in this union, and every country in the world; for after this great war it shall not be: I am a citizen of this state or that state or the other state, but I am a citizen of America or a citizen of the world." So, I feel that though it may be a lonesome time for some of our boys, yet if they live their religion, if they keep the commandments of God and keep themselves clean and unspotted from the world and offer themselves as a willing sacrifice, it shall be as the leaven sent out into the world to leaven the lump. Our missionaries who are now preaching the gospel breathe the spirit of war, and sometimes breathe a desire to go out and fight that peace might be hastened in the earth. They are given five days in which to report for military service after finishing in the mission field. Some have even reported a month before being released in order to be ready for a service that must be that the gospel principles might be spread abroad.

The Lord bless our leaders, and may God our Father touch our Prophet with his finger, as it were,

and heal him from his infirmities; that we may hear his glorious voice and his powerful testimony yet many years. When I heard that he was not well it seemed to me that my very own had been stricken. So I pray, with all Zion, that God will bless him; that he will bless us all; that we may keep clean and pure and do our full part that we may be worthy of the glorious opportunities that our Church and our Nation afford, in the name of Jesus. Amen.

A sacred solo, entitled, "Sunshine and Rain," was sung by Edna Gottberg.

PRESIDENT HEBER J. GRANT

Presented the auditors' report which was unanimously approved; the names of the General Authorities of the Church which were unanimously voted upon and sustained as follows, including also the Trustees of the Brigham Young University:

AUDITORS' REPORT

President Heber J. Grant stated: "The auditors have made a very voluminous report. This is only a brief one. The entire report is on file with the Presidency of the Church."

Salt Lake City, Utah.

April 5, 1918.

Joseph F. Smith, Anthon H. Lund, C. W. Penrose, First Presidency of the Church of Jesus Christ of Latter-day Saints.

DEAR BRETHREN: We the undersigned Auditing Committee of the Church beg leave to report that, having examined the books and accounts of the Presiding Bishop's

Office, as well as those of the Trustee-in-Trust, we have found them in excellent shape and the various items of receipts and expenditures clearly expressed and correctly entered in the books. ' And it is our pleasure to say that the methods of bookkeeping employed meet with our approval. We also desire to commend the voluminous, interesting, and useful collection of vital and other statistics of the Church by the Presiding Bishop's Office. The value of these statistics can scarcely be estimated.

Very truly, your brethren,

W. W. RITER,
JOHN C. CUTLER,
HENRY H. ROLAPP,
HEBER SCOWCROFT,
PETER G. JOHNSTON.

GENERAL AUTHORITIES

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Heber J. Grant, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards and Richard R. Lyman.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and

Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Joseph F. Smith, Jr.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, C. N. Jensen and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; Horace S. Ensign and B. Cecil Gates, Assistant Conductors; John J. McClellan, Organist; Edward P. Kimball and

Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; and all the Members

Edward H. Anderson, Clerk of the Conference.

TRUSTEES BRIGHAM YOUNG UNIVERSITY

The Articles of Incorporation of the Brigham Young University requires that the Trustees of said institution shall be presented to the General Conference of the Church triennially, and, in accordance with that requirement, we present the

following named persons as Trustees of the Brigham Young University: Joseph F. Smith, Jesse Knight, Wilson H. Dusenberry, Susa Young Gates, Reed Smoot, Lafayette Holbrook, Stephen L. Chipman, Richard W. Young, Joseph R. Murdock, Joseph F. Smith, Jr., Joseph Reece, Zina Y. Card.

The Relief Society choir, Lizzie Thomas Edward, conductor, sang: "Lead, Kindly Light."

The closing prayer was pronounced by Elder E. Wesley Smith, and conference adjourned until 10 o'clock Sunday morning.

THIRD DAY.

Conference continued in the Tabernacle, Sunday, April 7, 1918, 10 o'clock a. m., President Joseph F. Smith, presiding.

The great assembly was called to order by President Joseph F. Smith who gave notice of the holding of an overflow meeting in the Assembly Hall, with Elder Joseph W. McMurrin, of the First Council of Seventy, presiding; and an open air meeting near the Bureau of Information, the weather permitting, with Elder Rulon S. Wells, of the First Council of Seventy, presiding. Both these meetings were necessary to accommodate people who could not find room in the overcrowded Tabernacle where every seat and all available standing room was occupied.

The hymn, "Hail to the brightness of Zion's glad morning," was sung by the choir and congregation.

Prayer was offered by President Alonzo A. Hinckley, of the Deseret stake of Zion.

The choir sang the hymn: "Though in the outward church be low."

ELDER ORSON F. WHITNEY.

Why the Gospel is preached—A gathering dispensation—The world's opposition—God will not be thwarted—The parable of the Feast—A compelling situation—Testimonies, then judgments—The Great War—America and her Allies preparing the way for the spread of truth and freedom.

"Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?

No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

* * * * *

"Then to side with Truth is noble
when we share her wretched crust,
Ere her cause bring fame and profit,
and 'tis prosperous to be just;
Then it is the brave man chooses,
while the coward stands aside,
Doubting in his abject spirit, till his
Lord is crucified,
And the multitude make virtue of the
faith they had denied."

I have quoted these lines of the poet in order to create an atmosphere for some reflections that have been running through my mind since the beginning of this conference; and perhaps I can best approach my subject proper by relating two little incidents of my personal experience.

Not long ago I stood beside the bier of an aged woman, a Latter-day Saint, speaking at her funeral. One of the brethren then present had read to the congregation a sketch of this good woman's life. She was as old as the Church itself, lacking two months, and was born, if I remember aright, in far away Gloucestershire, England. At nineteen she heard the gospel preached by an elder of the Church, and her

sympathy was at once enlisted. She believed the message that he brought and straightway offered herself for baptism. Her family were much opposed to this step, and it was over the protest of her father and mother, brothers and sisters that she espoused the unpopular cause, the religion of a people hated the world over. So intense was the prejudice that she had to leave home and support herself by the labor of her hands; but she had the courage of her convictions and her faith did not fail. Ten years later she emigrated to America and came on to the Rocky Mountains, but not before her heroic example had had its effect upon those around her. Her parents, brothers and sisters had all followed her into the Church. She had become the savior of her father's house; this little slip of a girl aged only nineteen.

I contrast this with another incident, one that happened many years ago when I was a young missionary in the State of Ohio. In the city of Cleveland I formed the acquaintance of a very estimable lady, the widow of a Union officer who had fallen in battle. She loved her dead husband devotedly; she revered his memory, and was much taken up with the doctrines that I presented to her, particularly those pertaining to salvation for the dead and to eternal marriage, both in person and by proxy, marriage for all eternity. She said, "Do you mean to tell me that if I become a Latter-day Saint I can be sealed to my departed husband and be his wife hereafter?" I replied, "I do mean that very thing, for it is the truth." She exclaimed almost in rapture, "I never heard anything so beautiful; and if you will convince

me that it is indeed true, I will be baptized if it be in a lake of living fire." I answered, "I cannot convince you, I am only a bearer of God's message. But he can convince you as he has convinced me, and I will make you this promise: If you will humble yourself and ask the Lord, he will grant you a testimony that that is a true principle." She said, "I will ask him."

Not long afterward she wrote informing me that God had answered her prayer, and that she was ready to be baptized. I was overjoyed. There is no joy that can compare with that of a missionary who has been made the instrument for the salvation of a soul. I wrote at once that I would make up a little party and meet her at a certain point on the shore of Lake Erie, there to baptize her; and I was about to start for the place appointed when I received another note from her, reading something like this: "I did not dream that I was such a poor, weak, frail creature as I am. I believe what you have told me, I feel that it is true, and I thought myself strong enough to take this step; but I am not. I haven't the stamina, the strength to endure what would follow. Why, if I should become a 'Mormon' I would be hated by the people who now love me, my friends would turn away from me, my name would be cast out as evil; I would lose my social standing. I cannot do it. I hope the day will come when I shall have the necessary strength, but I don't possess it today.

These are some of the experiences that attend the preaching of the gospel in this dispensation—a dispensation destined to gather into its capacious bosom all the dispen-

sations of the past, and which represents the winding up scene of God's great work pertaining to the salvation of man upon this planet. The dominant thought in the mind of the Prophet Joseph Smith during his last days on earth was expressed by him in the following forceful language:

"It is necessary, in the ushering in of the dispensation of the fulness of times, that a whole and complete and perfect union and welding together of dispensations and keys and powers and glories should take place and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of time." Paul the apostle also referred to this great and final period as one in which God would gather together all things in Christ, both in heaven and upon earth.

Involved in this mighty scheme of bringing together all things that are Christ's, is the gathering of the scattered house of Israel, the children of Abraham, Isaac and Jacob, the chosen people, through whom God has worked from the beginning for the salvation and betterment of mankind; and Joseph Smith, a descendant of that Joseph who was sold into Egypt, was the divinely appointed instrument for lifting up the ensign for the gathering of Israel in the last days.

And what is the object in view? Why all this stupendous labor and sacrifice? Why must the house of Israel be assembled? Why must the gospel dispensations—links of a

mighty chain extending from the creation down to the end of time—be bound together in one? It is because God is coming down upon the earth, and the way must be prepared before him. Jesus Christ is coming to reign as King of kings, to inaugurate the millennial era of universal freedom, righteousness and peace; and in order that his coming, which is designed as a blessing, may not prove a curse, a calamity, through the unpreparedness of his people and the world at large, he has set his hand in these days to perform the marvelous work and wonder that the Prophet Isaiah foretold. Israel must be gathered because this God who is coming is the God of Israel, and no other people have the right to receive him. He will come to his own as he came anciently, but his own will not reject him as they did before. Neither will he come again, as a lamb led to the slaughter; he will come as the Lion of the tribe of Judah, to sit upon the throne of David and reign for a thousand years, sanctifying the earth and preparing it for future glory, when it will become a heaven, a celestial abode for the righteous. God raised up Joseph Smith and revealed to him anew the everlasting gospel, and conferred upon him the powers of the eternal Priesthood, that he might lift up the ensign as a rallying center for the tribes of Israel, that a people might be ready to receive the Lord when he comes. And for upwards of eighty years this has been the message proclaimed by the Church of Jesus Christ of Latter-day Saints.

One would suppose, looking at things naturally, that the world would welcome such a message:

that they would rejoice at being told these glad tidings. Think of it! That same Jesus who ascended into heaven two thousand years ago, is coming again to bless the earth with his divine presence! The world ought to be glad of it, and love to be told of it. But it is not so. They do not believe it. They think we are deluded, and that we are trying to deceive them. They regard these things as the vaporings of minds frenzied by fanaticism. But we have a testimony by the Holy Spirit that they are true.

"He that scattered Israel will gather him and keep him as a shepherd doth his flock." This is the message of "Mormonism." But when our elders go forth to proclaim it they meet with all sorts of experiences, all kinds of opposition. The laws of men are in conflict with the laws of God; their traditions and superstitions are opposed to divine revelation. Indifference, prejudice, selfishness, jealousy, passion, pride, wealth, politics, religion, all are in the way of the spread of truth and the accomplishment of God's sublime purpose. A few receive the gospel gladly; some believe it, but are afraid to obey it, because of the sacrifices entailed; while the great mass ignore the saving message, or array themselves against it, sit in judgment upon it, imprison or banish or put to death the messengers, and stand in the way of the progress of God's work, which has as its one object the happiness and salvation of the race.

What is the Lord going to do about it? Will he allow himself to be thwarted? No. He has set his hand to do a certain work, and that work will be done, though all man's

works go to pieces in the process. The Savior, in one of his parables, (Luke 14:15-24) indicates the means that will be used to induce men to receive the gospel and "eat bread" in the kingdom of heaven. "A certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden, Come for all things are now ready." I shall modernize the language a little, but this is the substance: One of those invited said, "I cannot come, for I have bought a piece of ground and must needs go and see it;" another excused himself by saying, "I have bought five yoke of oxen and must prove them;" and a third entered this plea, "I have married a wife and therefore I cannot come." The Master of the house was angry at these excuses, and said to his servant, "Go out quickly into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind." This was done, and the poor gladly flocked to the feast: they had no social standing, no wealth, no politics, no material or other interests to hold them back, to keep them from accepting the invitation. They came, but still there was room. The Lord then uttered a very strange command. Said he to his servant, "Go now into the highways and hedges and compel them to come in, that my house may be filled."

I know what your thoughts are. You are wondering, Is it possible that God will compel men to be saved? No. Compulsion is the doctrine of Lucifer; it is the doctrine of the German Kaiser, who stands upon the devil's ground, compelling men to do his bidding. The doctrine of Jesus Christ is free-

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dom, free agency, the right of choice. He is the God of freedom, his gospel is "the perfect law of liberty;" he is the God of this land, the land of liberty, and the only King who will ever rule over it. You need not fear that any German kaiser will ever set up his throne upon this land. Read the Book of Mormon and be convinced.

But you are wondering what the Lord of the Feast meant when he sent his servant to "compel them to come in." I believe this to be the solution: God will never coerce the human mind—never fetter the human will. He will force no man into heaven; no man into hell. But he has never said that he would not create compelling situations, and so shape human affairs as to induce men and women to do things of their own volition that they would not do if circumstances remained unchanged.

Let me illustrate with another incident of my experience. When I was a little boy I used to study my spelling lesson out of an old blue book, "Webster's Spelling Book." Some of you gray-haired men may have done the same. None of the sisters, of course, will think back that far (Laughter). In that old book were several rude wood cuts, one of them representing a farmer holding an altercation with a bad boy up in an apple tree. The boy was doing wrong—taking the farmer's fruit without permission. In a gentle persuasive voice the owner of the tree asked the thieving urchin to come down, but he only laughed; he was satisfied with things as they were; he wanted to stay there and enjoy himself, and he politely declined the invitation to descend. The farmer then grew

more serious. Putting on a stern manner, he took up some grass or turf and threw it at the boy, sharply demanding that he come down. But a little grass did not hurt him; he only laughed and jeered the more. Then the farmer became terribly in earnest. Picking up some rocks he gave that boy a good pelting, and down he scrambled in a hurry—of his own accord (Laughter). His mind, you see, had remained unfettered; he had his free agency; he could have stayed up there indefinitely had he wanted to; but for some reason he did not want to (Laughter). His mind had changed, and he came down of his own sweet will. That is my idea of a compelling situation.

God is not going to be thwarted. The Creator will not be baffled by the creature. Having set his hand for the gathering of his elect, he will break down every barrier to the spread of truth and the deliverance of the house of Israel. He has sprinkled many nations with the blood of Abraham, Isaac and Jacob, the blood that believes, and has sent into those nations spirits answering to that blood. As a result, when the gospel goes forth and the children of Israel are commanded to gather, faith is found among all peoples and the progress of God's work is thereby facilitated. Like the rain-showers from heaven over the parched and thirsty soil, this choice blood, having accomplished its object, having made the world—the unbelieving, spiritually barren world—fruitful of good things, is summoned back to the ocean of its origin. This is the significance, the symbolism of the scattering and gathering of Israel.

After testimony will come judg-

ments—stern measures, if the mild ones prove ineffectual. In December, 1832, Joseph Smith prophesied that war would be “poured out upon all nations,” and that famine and other plagues would follow. During the same month God commanded the elders of the Church to go forth and sound the gospel warning. Every man warned was to warn his neighbor, and this was the substance of the divine declaration: “After your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her;” the voice of tempests, the voice of thunders and of lightnings, the voice of the waves of the sea heaving themselves beyond their bounds. The sun shall be darkened, the moon shall be turned to blood, the stars fall from heaven like figs from off a fig tree. Earth shall reel to and fro like a drunken man; all things shall be in commotion; men’s hearts shall fail them for fear, and they shall fall upon the ground and not be able to stand.

There’s the program—the prophetic program marked out for the consideration of those who stand in the way of Omnipotence, lifting up their puny arms to prevent God’s people from carrying out his command to prepare the way before his glorious coming.

Oh, how thankful I am that our nation, our beloved America, is standing where she ought always to stand, and doubtless always will—standing for freedom and the rights of man, imperiled by the selfish ambition of a bloodthirsty tyrant bent upon dominating the world; that she is standing for those principles of liberty and equality which are a part and portion of the gospel of Jesus Christ.

This gospel must make its way into every nook and corner of the world, and woe be to that nation that tries to prevent. I want my boy, who has enlisted in the cause of our country, to feel—not that he is a martyr—I want him to feel that he is a soldier of Jesus Christ, and that upon him devolves in part the duty of spreading a knowledge of these principles, the principles of truth and freedom. The fetters of tyranny were not stricken from America for the sake of Americans alone. God loves the whole world; he gave his Son to save it; he is using America and her allies as instruments for the spread of the Gospel of Liberty, and in their wake, after they have cleared the way, will follow the missionaries of the Lord Jesus Christ. Amen.

ELDER DAVID O. McKAY.

The reality of Christ—Testimony of Peter and Paul and of Joseph Smith—What a change, if all the world would accept the teachings of Christ and his actual divine personality as the Son of God—The Latter-day Saints do so—Testimony of some of our boys who have gone to establish liberty in the world—An example—Individuals and nations must accept the truth that Jesus Christ is in reality the Son of God and be guided by his principles of everlasting truth and justice—The war a preparation for the spreading of the true plan of salvation.

I sincerely hope and pray that I may be able to express whatever the Lord desires me to say this morning. If ever there was a time in my life when I needed his guidance and his support it is at this moment.

I feel it an honor to be associated with men and women who believe in the reality of Christ, our Redeemer.

I should like to express what I mean by that, and so shall call attention to two incidents in scripture—one, the experience of two of the ancient apostles, and the other the testimony of the Prophet Joseph Smith. The apostles one day after the death and resurrection of their Lord were preaching in the temple, and the Sadducees and officers came and arrested them, and put them in prison. The next day Peter and John were brought before the high priest, before Annas and before Caiphas, some of the very men who had been the means of crucifying the Lord. "And when they had set them in their midst they asked," (referring to the miracle which Peter and John had performed the day before by healing the impotent man at the gate,) "By what power or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them: Ye rulers of the people and elders of Israel, if we this day he examined of the good deed done to the impotent man, by what means he was made whole, be it known unto all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified, whom God raised from the dead*, even by him doth this man stand before you whole. This is the stone which was set at naught of you builders, which has become the head of the corner." And then, *"neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved!"*

To Peter and to John on that occasion Christ, the Redeemer, was a reality. They had associated with him in the flesh, they had sat in his company, they had seen his miracles, they had listened to his divine

teachings, they had stood by, John at least, when the Master was nailed to the cross. They had associated with him for approximately forty days after his resurrection from the tomb. And now clothed with the power which the Lord had given them they faced the very men who had crucified their Redeemer and said: "By him whom thou didst crucify is this man made whole." To them, Jesus was not an imaginary being; his life was not an idealism nor a mere mental conception. Christ, I repeat, was a reality. He was indeed the very Son of God, the divine Redeemer of the world.

Now listen to another testimony and this within the age of few of the men—I wish there were many—who are here assembled today: "When the light rested upon me I saw two personages whose brightness and glory defy all description, standing above me in the air, one of them speaking unto me, called me by name and said, pointing to the other: 'This is my beloved Son, hear him!'" The Prophet Joseph's object in going to the Lord on that occasion was to inquire of him which of all the sects professing to be followers of the Redeemer was right. This then was his answer: "I was answered that I must join none of them for they were all wrong. And the personage who addressed me said: that all their creeds were an abomination in his sight, that those professors were all corrupt, that they draw near to me with their lips, but their hearts are far from me. They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

To him who accepts Jesus of Nazareth as the very Son of God,

to him who believes with all his soul that Jesus lives today, that he can influence and that he does influence the world, to him, I say, who accepts that truth, Christ's teachings as well as his personality, become a reality. You can not profess to be truly a Christian and refuse to live up to the principles that Christ taught and obeyed.

Now, why do we honor him today? Why does the world profess to honor him? First because he is the Son of God; and second because he was an ideal man. They accept him as one who was sinless before God, an exemplar to all the world. Then those who follow him should possess, at least strive every day of their lives to possess, those same characteristics, and approach, at least as near as weakness of mortality will permit, some of those qualities manifest by their Lord. Regarding the universality of the acceptance of Jesus Christ as the Redeemer, I read recently, in an excellent work in many respects, this statement: "The printing presses on both sides of the sea are flooding the world with books about the life and times of Jesus, and the result is he looms colossal before the eyes of the world. It is not simply the church that sees him. All men can see him now. He has broken out of ecclesiastical circles; he walks through all the cities and lands."

O, if only that were true! If only that were true! What a different world we should have today from what it is! Do you think that if men everywhere saw Christ as the Prophet Joseph saw him—I do not mean physically now as he alone saw him, but if they will accept him as the Prophet Joseph has revealed him, having seen him, if they

will accept him as John saw him and accepted him when he hurled into the face of Annas and Caiphas, the truth that "By his power whom thou didst crucify is this man made whole"—do you think that you would find in Christian communities the brothel? Do you think that you would find other allurements that entrap the feet of the young and lead them from Christ? I ask you if the Christian who professed to be a Christian in reality believed in the doctrines and the teaching of the Redeemer as he gave them, should we have today the carnage, the bloodshed, the infamy that is now depopulating the Christian nations? I do not, I do not.

I will tell you what I am inclined to think: That many who profess Christianity are accepting Christ as an ethereal being, and are inclined to look upon his teachings as impractical. They do not fully realize *that before the world can be saved they must accept his teachings, they must walk in his paths as individuals and as nations, they must accept as a veritable truth his saying: "I am the light of the world."*

As individuals we should emulate him, then, because of his divine character. The professing Christians do not honor him, even with the honor they give him, because he was a great poet, because he was a great scientist, because he was a great discoverer, a great inventor or great statesmen or a great general. They honor him because he was a great man. In the realm of character he was supreme. In addition to all that, Latter-day Saints revere him because he was in reality the Son of God, the Redeemer of the world. In thus accepting him we, as individuals, must emulate his

divine character, approach it as nearly as we can by keeping ourselves clean and unspotted from the sins of the world.

I said I rejoice in associating with men and women who thus accept him; and it matters not where they go, they feel that they have a realization and a testimony of that truth which they would like all the world to accept and know.

I rejoice in the knowledge that many of our boys who have gone out to establish liberty in the land possess that same testimony, and I am glad to get a glimpse, once in a while, of their efforts to bear that testimony to their soldier companions. I love these boys. I love the cause for which they are going to fight. I love the Nation they are called upon to defend and the principles of everlasting truth, so far as the liberty and freedom of mankind is concerned, for which it stands; and when I see these boys impressed with the testimony that Jesus Christ is their Savior and that he has appeared in this dispensation with the gospel which is the power of God unto salvation, which is the science of life, the philosophy of true living, I thank God that they have a desire to influence their associates, and at least attempt to exert that influence to lead them to the same truth. Illustrative of this, and by way of commendation of a mother who has that same testimony, I wish to quote from a boy who met one of our boys in one of the cantonments. This boy from another state, Kentucky, I think, is writing to the "Mormon" boy's mother. The circumstances calling it forth may be inferred as I read. This young "Mormon" soldier is from Idaho. I chanced

to meet him in Camp Morrison, Virginia, a few weeks ago, but he knows nothing about my having this letter:

"I can not tell you how glad I was when I met Burgess for it seemed to me that I was alone as far as friends were concerned, for there was not any in this squadron that I could trust as a friend until he came. The first time I saw him I knew he was living for something higher, and as we were of the same type, of course, we became fast friends. I certainly felt bad when the time came for him to leave the field. He did so much for me that it was hard to part. I have been striving for a long time to make myself right with God, as I had fallen from grace and I felt that he could help me and he truly did. Of course it was hard for me to see just exactly as he did, but we just forgot for the time that we were of different faiths, and studied together and talked of and dug into spiritual things which I was so much in need of. *He certainly showed his colors.* And I wish that I was the young man that he is. I have been reading and studying the Book of Mormon and the Doctrine and Covenants which he gave me, and I see things different than I ever did before, and I only wish that he was here with me for he would be such a help to me. I don't know how I can ever return what he has done for me, and also your kind words and advice which means more to me than I can tell. I need help so badly, as it seems to me that something is in the way, for I do not feel spiritually as I should. I would be so happy if I could be as full of the spirit as Burgess is and as I once was. I try to get hold of all the good reading that I can and try to get just as far from bad company as I can get. I heartily thank you for the little book *Key to Theology*. You are doing so much for me that I almost feel ashamed that I can not return it some way, but I hope that some day I can in some way."

There is a mother in Idaho, her boy in Camp Morrison, or in France, the other boy in Kelly

Field, and distances separating them, but that mother has the testimony that Jesus Christ is her Savior, she evidently knows that God has spoken in this age, and she desires to lead others to know the same truth. So she is teaching the soldier boys by letter, trying to cultivate the good seed sown by her young boy, who, though scarcely out of his teens, "showed his colors" by testifying to his companions that Jesus Christ is in reality the Son of God, the Savior of the world.

I will tell you, brethren, the time has come when not only individuals but nations must accept this truth. They must be guided in their national and international dealings by the principles of everlasting truth and justice. The nation that started the terrible war now raging, started it because it ignored the principles of Christ. The Savior's life was guided principally by two things; viz., *Individual Purity* and *Service*. He kept himself wholly unspotted from the sins of the world, and devoted his life to the consideration of others, to salvation for the human family. He was always looking out for the oppressed, comforting the sick, healing the maimed and disabled, giving his life for the world. So when a so-called Christian nation, or at least when a coterie of men, will meet together and decide months before the war breaks out, that a neighboring nation *must be crushed* in order that territory may be gained, I want to tell you that group of men, though professing, with their lips, at least, in Christ, do not believe in the principles he taught.

I thank God that the United States upon entering the great conflict started out with the declaration,

"we go to fight for the ultimate peace of the world and for the liberation of its peoples, including the German people. We are seeking no selfish purposes of our own, we desire no conquests, we seek no aggrandisement, we ask for no material compensation for the sacrifices we shall freely make; all we ask is that nations, great and small, shall enjoy the liberty and the freedom which God has given to the people of America." In that respect, at least, we are emulating the teachings of the Savior; and I see in it a preparation, as has been said time and again at this conference, for the spreading of the gospel of Jesus Christ, the true plan of salvation, the perfect law of liberty.

May I say in conclusion, brethren, to you who hold the priesthood after the order of the Son of God, that a mighty responsibility is resting upon you; a great responsibility is resting upon the elders of Christ's Church, wherever they may be, to bear this testimony to the world that all who are honest in heart, and there are millions and millions of them, I think, who should have the privilege of hearing this gospel, may be brought to a knowledge of the truth.

God hasten the day when "every knee shall bow and every tongue confess that Jesus is the Christ." Amen.

"He intercedes for me," a sacred duet, was sung by Mabel H. Clark, and Evan Arthur.

ELDER ANTHONY W. IVINS.

Questions on persistence of life that have arisen through the Great War—Literature that seeks to answer the question: What happens after death?

—No two writers agree—Testimony of the Holy Scriptures, the Bible and Book of Mormon—The testimony of Joseph Smith the Prophet to whom appeared in this dispensation men who lived in former times—With these before us, why doubt the immortality of man?—Without other evidence the life of Jesus is sufficient to answer the question forever—All who die shall live after death, through faith in the Lord Jesus Christ.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation (John 5:25-29).

Had I, or any other speaker, declared from this pulpit, four years ago, that the question pending between the Austro-Hungarian Empire, and the Kingdom of Servia, resulting from the assassination of the crown prince of the former country, and his wife, while they were visiting in the Balkan States, would plunge the world into the most stupendous war of history, a war which would affect, either directly or indirectly, every human being in the civilized world; that millions of soldiers would be trained for war, and battles terrible beyond the dreams of men fought; that nations would devote themselves to war until it would be easier to fight on than return to a condition of peace; that our own country would become involved in it, and would equip and send to Europe vast ar-

mies of men, and expend treasure almost beyond the comprehension of the human mind; that the bed of the ocean would be carpeted with sunken ships, and death hurled upon defenseless women and children from the air; that before the end came whole nations would be blotted out, ancient autocracies go crashing down, and the guarantees of international law be utterly ignored, he would have been regarded as either a harmless dreamer or a dangerous fanatic; yet we who have lived through the past four eventful years have witnessed the development of these conditions.

Millions of men have been slain, other millions have been wounded and maimed for life. In some instances families with long and honorable history behind them have lost their last representative on the field of battle, and to all human appearances the worst is yet to come.

This tremendous sacrifice of human life, the thousands whose remains lie upon the ocean bed, and the countless numbers whose burial places will never be known to the parents, brothers, sisters and kinsmen who sent them forth to battle, has awakened in the minds of thinking people a widespread desire to know something of the condition of man after death. What happens after death? What of ourselves after death? Shall we ever meet these dear ones again? If there is a future life, what of our personality, does that persist, or are we to be so changed that we will have no greater knowledge or recollection of conditions as they exist in this mortal life than we now have of the past?

These are some of the pertinent questions which are being asked,

questions in which we are all vitally interested, for whether in peace or war, we are constantly being separated from those we love by this condition which we call death.

Many books have been written and published, since the war began, in which the endeavor is made to answer this all important question, "What happens after death?" I have read a number of these books, in which the opinions of some of the world's greatest scholars and thinkers are expressed; and as I read, the one striking thought which came to me was the great diversity of opinion which exists among these learned men. No two agree. There is a certain uniformity of opinion among Christian ministers, it is true, they all accept the doctrine of future life, but are hopelessly divided regarding the personality of the individual, and his relationship, in the life to come, with that which is in any way connected with this life. The doctrine of the resurrection, if admitted at all, is held to be a kind of new spiritual birth, while the reunion of the spirit and body of man, to become a living material soul, is not admitted by a single writer.

Among those who are most pronounced in their unbelief, Max Nardau, the great French scholar and author, is perhaps the most outspoken. Death, he declares, means the final extinction of consciousness, and the eternal dissolution of what was a personality. The immortality of the personality, he says, is neither conceivable nor desirable, nothingness is more consoling.

Sir Hyrum Maxim asserts that there is not one little particle of evidence to prove that we live after death, as preachers would have us

believe. He argues that the only future life we may expect is as we live in our children, and that he who has failed to leave posterity is forever dead.

John Blundelle-Burton would like to believe, but is in doubt, because, he says, no one comes back to tell; while Madam Besant assures us in the most positive terms that there is a life after death, but destroys our hope by telling us that we may be re-incarnated in the form of a plant, an animal, or some other human being, until we finally reach a condition that we pass into Nirvana, whatever that may be.

Undoubtedly the fondest hope of every person who has been separated from those he loves by death, is that at some future time, when he too is called, as he knows he must be, he will meet them and renew the associations which bound him to them in this life. If there are men like Max Nardau, who really feel that a future existence is neither conceivable nor desirable, it is their privilege, I presume, to remain in their faithless condition. I shall enter into no argument with them at this time, they deny the divine authenticity of the scriptures, and consequently no basis for discussion, from the point of view of a Christian, exists. But to John Blundelle-Burton, who would like to believe, but is in doubt because no one comes back to tell, or Madam Besant, who asserts her belief in a future life, but would have us accept her theory of re-incarnation, and most of all to those devout Christians who earnestly believe in, and hope for, reunion with those they love after death, there is evidence sufficient to satisfy the most exacting mind, evidence which, when we

come to understand it, leaves us without doubt, and the testimony of the Christian is founded upon far more convincing proof than the opinion of the unbeliever. The latter does not believe because he has not seen, but neither he, nor any witness he can produce can disprove the testimony of the Christian who has seen, he can only assert his unbelief, which proves nothing, though thousands do it.

The testimony of one reputable witness, however, who avers that he knows because he has seen, is of great worth, and where many testify to the same thing, the fact becomes established, whether the multitude accept it or not.

The holy scripture is not the product of a single mind. The contents of the Bible were not written by one hand, but by many. It does not deal with a single dispensation or period of time, but covers the world's history, and the handdealings of the Father with the inhabitants of the earth, from the creation to the present, for men not only wrote their own observations and experiences, but by the spirit of revelation, and gift of prophecy, foretold the future with such accuracy that only one who is determined to not believe can be left in doubt. To some of the truths bequeathed to us by the scripture, and attested by men of God, I wish briefly to refer.

One thing about the scriptures, which struck me with great force, when I began to study and understand them, is the fact that the word of the Lord never comes to us as an opinion, no attempt is made to support it by argument, it comes as a definite, abstract statement of fact. "In the beginning God created the heavens and the earth. So God

created man in his own image, in the image of God created he him, male and female created he them." So it is from the first words in the Bible to the last, the works of the Father are declared as facts, not theories.

The words of the Redeemer, which I read before beginning my remarks, declare definitely that the hour is coming when all that are in the graves shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation. In corroboration of this doctrine permit me to read from the words of Mormon, as he contemplated the slain of his people: "O, ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen? But behold ye are gone and my sorrows cannot bring your return, and the day soon cometh that your mortal must put on immortality, and these bodies which are now mouldering in corruption must soon become incorruptible bodies, and then ye must stand before the judgment seat of Christ to be judged according to your works. And if it so be that ye are righteous then are ye blessed with your fathers who have gone before you" (Mormon 6:19-21).

This doctrine of the universal resurrection of the dead is taught by Isaiah, Jeremiah, Daniel and other of the prophets. That the dead will live again must be admitted by every believer in the Bible.

Just as definite as is the doctrine of the resurrection, is the fact that all who participate in it must appear before the bar of God to be judged according to the deeds done in the body.

Paul, writing to the Corinthian Saints, said: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:19-22).

In that remarkable revelation, given by Christ to the Apostle John, on the Isle of Patmos, which he sent and signified by his angel, we read: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were Judged every man according to their works" (Revelation 20:12, 13).

The scripture which I have quoted makes clear two vital points of doctrine connected with this subject, that as in Adam all die so in Christ all are made alive through the resurrection, and that the personality of the individual persists after death, otherwise how could he be responsible for the deeds done in the body?

The two outstanding attributes of God are justice and mercy. How can I in justice be held responsible for the transgressions of another or rewarded for his righteousness? No; I must answer for myself, just as you must answer for yourself; so my personality must persist, I must be the same man, my future life inseparably connected with this life.

We are told that upon a certain occasion Jesus took Peter, and James, and John, and went into a mountain to pray and behold there talked with him two men, which were Moses and Elias (Matt. 17: 1-4). These men were seen of the apostles who bore record of their presence, which was so real that Peter suggested that three tabernacles be constructed, one for Jesus, and one each for Moses and Elias. Moses lived 1500 years before Christ, and Elias, if we are to identify him with the Elijah of the Bible, 1000 years before: one instance from the many where some one came back to tell.

The revelation given to John, on the Isle of Patmos, from which I have quoted was delivered by a heavenly messenger, and when John would have bowed down to worship him he was forbidden, the messenger declaring that he was one of his fellow servants, one of the prophets who kept the commandments of the book (Revelation 22: 8-9).

Of greater importance to us, because we are more directly affected by it, is the appearance of men, who long since lived and died, in the present dispensation. Let Joseph Smith tell the story in his own simple language. It should be remembered that at the time the first of these manifestations were given, Joseph Smith was a simple country boy, not yet fifteen years old, and incapable, even if he had so desired, to conceive of or execute a great fraud or deception. He simply desired to do his duty to God, and the great confusion among sectarian churches left him in doubt as to which denomination he should identify himself with. He went to

the Lord for wisdom, with the following result :

In accordance with this, my determination, to ask God, I retired to the woods to make the attempt. * * * Having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction. But by exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended until it gradually fell upon me.

It no sooner appeared than I found myself delivered from the enemy which had me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: This is my beloved Son, hear him!

Three years later, and after he had retired for the night, Joseph Smith says :

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was brighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a robe of most exquisite whiteness. It was a whiteness beyond any-

thing earthly I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also a little above the wrists, so also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people.

Six years after the above incident the following is related by Joseph Smith :

Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me. We still continued the work of translation, when, in the ensuing month of May (1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us saying: "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Araon, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never again be taken from

the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." The messenger who visited us on this occasion and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament.

Many other instances might be cited where men who lived long ago have returned to the earth and communicated the will of the Lord to his servants here. If this be true, and it is, why should we be in doubt regarding the immortality of man, or his resurrection as a material being, with a body of flesh and bone, as he now has, but a body cleansed and purified, no longer subject to the pain, suffering and final death with which mortality is burdened.

If we had no other evidence the life of the Redeemer is sufficient to settle this question forever. Jesus was the Son of God, the Redeemer of the world. He came for the very purpose of making clear to us this mystery of human life. Born as we are born, he lived, labored and loved much as we do, except that the power of God, love, charity, patience, self sacrifice, those Godlike characteristics which were his birthright, were manifest in his life as they never have been, and never will be, in any other human being. Finally, when his work was finished, he died, very much as we would have died under similar circumstances. Up to this point the great mission which he came to perform was but little understood, but when on that Easter Sunday morning he arose from the tomb, with a glorified body, the sting of death was made sweet, the victory of the grave was turned to defeat, for he made the resurrection of the whole human family not only possible, but

a fact, whether they accepted him or not.

His disciples doubted, and when he appeared to them they were terrified, supposing that they saw a spirit, for like some of us they could not understand that one who had lived and died, could live again, and Jesus said to them: "Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). It was the same Christ, with the same body, but glorified, who stood before them. Why should we be in doubt regarding the future status of the souls of men? I bear witness to you that just as Christ was raised from the dead, with a material body which his disciples saw and felt, just as he will appear to the Jews with the prints of the nails in his hands and feet, and the spear wound in his side, so is it the design of God that every one of us shall be raised from the dead with material, but not mortal bodies.

The sea will give up the dead which are in it, the battle fields of France will give up the dead who are interred in them. Every mother who has lost a son, every kinsman who has lost a relative, will receive them back again through faith in the Lord Jesus Christ, and the associations, the covenants, the bonds of love which bound us together in this life will be renewed and continue with us through the endless ages of eternity.

I love the gospel because of this hope which has come to me. I live in anticipation of reunion with those I love after death. I want no heaven away from my own, but to be with my father and mother, my children and kindred, with you my

brethren and sisters, with whom I have labored and borne the burdens of this mortal life, and I know that my desire will be realized if I am true to the covenants which I have made with the Lord and my fellow men.

I wanted to bear this testimony, hoping that it may bring comfort to all who are separated from those they love by death. It is only for a little season. The graves will be opened, and the dead will come forth to answer for the deeds done in the body. God help us to live righteous lives, that we may be worthy of eternal life, through faith in Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I am forcibly reminded of the saying of the Savior about the rich man, who concluded that he had so much in the world that he could well rest content, and take his ease. The Savior said:

The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

I cannot refrain from mentioning the truth that was enunciated thousands of years ago: "The fool hath said in his heart, There is no God," and therefore no hereafter. "They are corrupt, they have

done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

I trust we are beyond and above this dreadful condition, and that we do know that our Redeemer lives, and that we have put on Christ, and have adopted his glorious plan of redemption and salvation and exaltation beyond the grave.

The choir sang the anthem: "God is our refuge," and conference adjourned until 2 p. m.

Prayer by Elder David H. Cannon, of St. George.

OVERFLOW MEETING.

An overflow meeting of the conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 o'clock a. m., presided over by Elder Joseph W. McMurrin, of the First Council of Seventy.

Singing and music were furnished by the combined choirs of Granite stake, Professor Evan Stephens, conductor.

The choir sang: "Guide us, O thou great Jehovah."

Prayer was offered by Elder Milando Pratt.

Singing: "Rouse, O ye mortals."

ELDER HUGH J. CANNON.

(President of the Liberty Stake of Zion)

My brethren and sisters, I earnestly solicit an interest in your faith

and prayers during the short time I shall endeavor to speak to you. The task of speaking is one of the difficult tasks which I have to perform in my ecclesiastical work. I love to work in the Church, love to go out as a ward teacher, and to labor as best I can among the Latter-day Saints, but whenever a call similar to this comes to me, I feel that it is utterly impossible for me, unless the Lord will listen to my prayers and the prayers of those who listen to me, to say anything which will be of benefit to the people. And when I realize that the hundreds of people who are here this morning have come many miles, some of them, to hear the word of the Lord, I am filled with fear and trembling.

I have learned this, however, in my experience, that the soul that hungers and thirsts after righteousness is always satisfied, and you, my brethren and sisters, who have come here with that spirit, with the desire to be renewed in your faith, to be built up and encouraged in your efforts to serve the Almighty, will receive that for which you came. That promise has been made by the Almighty, and is manifest so often that no argument is necessary to convince the Latter-day Saints of its truthfulness.

I was impressed this morning by the prayer which was offered, first by the choir and this congregation, and then by our worthy brother, Milando Pratt. I am sure those of you who entered into the spirit of the hymn which was sung realize that we were offering a united prayer to the Almighty for our selves and for the world. I shall take the liberty of reading the last verse of the hymn which was sung:

"When the earth begins to tremble,
Bid our fearful thoughts be still.
When thy judgments spread destructions,
Keep us safe on Zion's Hill."

I can think of no more proper prayer to be offered to the Almighty this morning by the Latter-day Saints than the prayer contained in this hymn. Certainly the earth is beginning to tremble and the destructions and the judgments of the Lord are spreading in the earth, and it seems a very fitting prayer that the Latter-day Saints should offer that we may keep safe, on Zion's hill.

In the midst of all these fearful things that are happening in the world today, the Latter-day Saints have occasion to look forward with calmness and patience and faith to the future. More than any other people in the world today, we know that the Lord, the Almighty, the Creator of this universe, is guiding and directing the affairs of the world. These things have been predicted. A great many of you brethren have been out in the world and have preached that the very things which are now happening should occur unless the world would repent and turn a listening ear to the gospel of peace, the gospel of salvation, which the Almighty in his goodness has restored. We have been preaching these things for many years. Many hundreds and thousands of the elders have borne this testimony to the world, and now we are permitted to see the fulfilment of the message, the prediction which it was our duty to deliver to the world. But we, the Latter-day Saints, have no occasion to fear, unless our own lives need looking into.

I was impressed with the thought expressed by President Joseph F. Smith, I think that it was in the June conference, Young Men's and Young Ladies' conference, though of that I am not absolutely sure. He made a statement to this effect. Many people are fearful, and I am asked frequently what is going to be the outcome of the terrible occurrences which we see in the world today. He said: "the only thing I have to do, and the only thing the Latter-day Saints have to do is to live their religion, to serve the Lord in the proper spirit, and all will be well with them." I had been a little pessimistic up to that moment, had been a little fearful as to the final outcome of this terrible struggle, not that I felt it affected us particularly, but I looked on the dark side of the situation, and I felt that I had occasion to thank the Lord that I heard the testimony of the prophet of the Almighty on this subject, and no fear has been in my heart from that day to this, except the fear that we may not be able to so order our lives that we can claim the protection and the blessings of our Father in heaven.

I know that the hand of the Lord is over this people. I know that if we will pray to him as Latter-day Saints know how to pray, the prayer that this hymn contains, "when the earth begins to tremble," we have no need to fear. If we will observe the laws and the commandments which the Almighty has given us, if we will be prayerful and humble, the Almighty must surely "keep us safe on Zion's hill." Did you ever think of the power and the confidence that prayer gives to people. We, I believe, are strong as ordinary mortals are. The Latter-day Saints have as much

physical strength and moral courage as any people in the world. We are just as able to meet difficulties and hardships and trials as any people that lives on the face of the earth, and in addition to that we have the reserve strength, the power which comes from faith in the Almighty, the assurance that we can go to him in the hour of distress, lay our burdens upon him and know that we will be relieved. Did you ever stop to think what a source of power and strength such faith will give to a people? That is the only thing that enabled the people to cross the plains and come into this country, forbidding and desolate as it was at that time; but they knew the Lord was with them, and you cannot whip a people, you cannot conquer a people that has that unconquerable faith, because when disaster overtakes them, they acknowledge the hand of the Lord in it, possibly feeling that it has been brought upon themselves by their own misconduct. But they go to the Lord in humility and pray for strength to bear their burdens manfully and courageously; as in times of prosperity, they thank the Lord for the blessings they enjoy. You cannot conquer a people with that sort of feeling. It is utterly, absolutely impossible. So I repeat, the Latter-day Saints can look to the future, if they will only order their lives in accordance with the principles of salvation which have been revealed, with absolute confidence, with the assurance that all will come out well.

Our hearts naturally go out to our fellow men who are suffering, those who are hungry and cold, those who are suffering mentally because of the loss of their homes or their dear ones. We can sym-

pathize with them. We can shed tears of sympathy for our fellow men, but that feeling does not necessarily have to be mingled with fear for ourselves. I think we should pray for the world, for those who are in distress.

This thing touches me, I believe, as closely as anybody. For six years I labored among the German people. I have had them give me their last crust of bread. I have had them give me their bed, and make a couch for themselves on the floor, or sit up in a chair, not that I was willing to take these things from them, but they felt that I and my companions were messengers of the Almighty, and they felt honored to do these things for us. I have advised the Saints in Germany, time and time again, as have all the other missionaries who have labored there, to be loyal to their country, to be loyal to their nation; and now see the situation! Your boys and mine are going out and trying to take their lives, and very properly so; that is, I mean, when I say properly, we cannot do anything else! We have got to be loyal to the United States. But a person who has received at the hands of the German people, the poor Latter-day Saints and the honest investigators in that land, the blessings and courtesies which have come to him from them, cannot help but feel sorrowful and downcast in his heart when he sees the sufferings that are coming upon them.

I pray the Almighty to lighten the burden of the honest-hearted people in the world. I pray that the Lord will give success to the armies of the United States and the Allies, that this thing may be ter-

minated, speedily and properly. I pray that the spirit of faith and prayer may rest upon the body of the Latter-day Saints, that we may grow in grace and in faith, with the assurance that God lives, ever burning in our hearts, and become stronger from day to day, that we may all know, every Latter-day Saint, that the Almighty stands at the helm, and that he is directing this work, and that he will make it triumph in the earth, because he has promised to do so. That these blessings may be ours, I ask in the name of Jesus. Amen.

ELDER WILLIAM H. RICHARDS

(President of the Malad Stake of Zion.)

My dear brethren and sisters, I feel somewhat like Brother Cannon said he felt. I do not know any other position in the Church that is as difficult for me to occupy as this; but he has had a little the advantage of me—he has had the opportunity of going out to preach the gospel to the world. That opportunity I have never had yet; and for that reason, I have always shunned as much as possible standing before the people to teach the principles of eternal truth.

It is not because I have feared in my heart, or anything of that kind, to bear my testimony. I do not know of an opportunity that I ever had that I did not always bear my testimony to the truthfulness of this work. My labor has been at home, though I often wonder in my own mind what the brethren have seen in me to put me in the positions that I have occupied. They have generally been presiding positions, and I have always taken advantage

of the fact and induced the others to do the work. I tried as hard as I possibly could to get one of my counselors to take my place to-day, because he is able; and I depend upon my counselors to a great extent in preaching the gospel in our stake.

I do rejoice, my brethren and sisters, in the principles of the gospel. I rejoice in the testimony that the Lord has given me of the divinity of this work. There has never been a doubt in my mind that I can remember with regard to the divinity of the work that the Lord has established for the salvation of his children here upon the earth; and I have never been in a place in my life where I have been afraid to bear that testimony. I have had the opportunity to go amongst people who are not members of our Church, and labor amongst them in different ways, and I do not know of a day when the opportunity ever came when I was afraid in bearing my testimony to them that I know that the gospel is true; and in talking with a great many of them I have often thought within my own mind, that if I could explain the gospel as it appears to my mind, that I could convert anybody in the world. Those are the thoughts that generally come to me whenever contemplating upon the principles of eternal truth that our Father in heaven has revealed in this day.

When we take into consideration, my brethren and sisters, the way that this Church came into existence, the youth of the Prophet Joseph Smith, and his illiteracy as far as the learning of the world is concerned—and then for him to bring forth such a great and marvelous work as has been brought

forth—it seems to me that any man that will contemplate those things will have to come to the conclusion that this indeed is the work of God, and that the Prophet Joseph Smith must have been assisted by some power higher than man's.

In the very early rise of the Church, my brethren and sisters, the revelation was given through the Prophet Joseph Smith to the Church that a great and a marvelous work was about to come forth among the children of men. We today have lived to see that great and marvelous work come forth, and today we can all testify that that prophecy which the Prophet made, that revelation which was given through him by our Father in heaven, has been literally fulfilled. The Church today is a great and marvelous work in the eyes of the people, and we all notice that, as the Savior said, "The leaven of the gospel will leaven the whole lump"—that it might be compared to a woman placing leaven in three measures of flour, and that it would leaven the whole lump. Now, I believe that is the condition, today. The world is looking upon the gospel, and is adopting a great many of its principles, while it does not recognize them as coming from the Church of Jesus Christ of Latter-day Saints.

The quotation that was made by Brother Ballard yesterday, from the speech of John D. Rockefeller, Jr., looks to me like a criterion to go by. He is looking forward to a church which a great many of the wise men of the world are looking forward to—a new church to come forth that will better prepare the people for an exaltation in the kingdom of God. It seems to me

that they do not need to look further than the valleys of the mountains, amongst the Latter-day Saints. I believe, that in this Church everything necessary for the salvation of the human family is contained. I do not know of anything that we can think of that would be of benefit to us, as the children of our Father in heaven, upon the earth, but what is incorporated in the Church of Jesus Christ of Latter-day Saints. My testimony is strong as far as that is concerned. I have labored in the Church from the time I was quite a young boy. I have been continually in positions in this Church, and my testimony has grown strong. I know, beyond any doubt whatever, that this is the work of God, that we are engaged in a work that will save and exalt us in the kingdom of our Father in heaven if we will do our part.

But the question in my mind always is, as I say to our people, the only question that should be in our minds should be whether we are doing our part or not—whether we are standing in holy places as we have been commanded by our Father in heaven, when the judgments referred to by our Father are being poured out upon the children of men. Our Father in heaven has warned us of these things. I was talking to a friend yesterday, and I said, “These things should not stun us very hard, because we have been looking forward for them; the prophets all the way along the line have declared that these things would take place, and that the only way of escape from them is by yielding obedience to the principles of eternal truth, which our Father in heaven has revealed for men, re-

quiring them to turn from their sins, and serve God, and keep his commandments.”

We realize, as a people, that if we could persuade the nations of the earth to accept the principles of the gospel, and turn from the errors of their ways, that these judgments would be averted. At least, we have instances of this kind on record. When Jonah was sent to Nineveh to declare unto the people that unless they repented of their sins and turned from the error of their ways, that that great city would be destroyed, we all remember how Jonah feared to go there, and he felt in his heart that possibly those things would not take place. But he had to go, and the people listened to his instructions, turned from the error of their ways, and escaped that great judgment. We are told that they repented in sackcloth and ashes. I said that that would save the world today.

I have no doubt in my mind at all, but that if the nations of the earth would turn from the error of their ways and seek to serve God and keep his commandments, that those judgments which are now poured out would be avoided. I remember talking with one of the wisest of men, as far as the learning of the world is concerned, time and time again. His parents came from the old country for the gospel's sake. He had become somewhat skeptical in regard to the principles of the gospel, and a short time ago I was talking to him with regard to them, and he declared to me: “I did not believe that any such a war could take place.” I said to him: “You people who are so wise in the things of the world did not believe that those things would

take place, but those who are foolish enough to believe in the prophecies of the prophets and the things that they told us, they told you right along all the time that these things would come." In order to get out of it, he said, "Wars generally come every forty or fifty years, anyhow." And I said, "You wise men of the world were going to prevent them—they never could happen again."

These things are testimonies to us that we are engaged in the work of the Lord, and I pray God to bless us each and every one, that we may do our part, as far as we possibly can, to get the people to stand in holy places, that we may avoid the judgments which the Lord is pouring out upon the people. May God bless us to this end, I ask in the name of Jesus Christ. Amen.

A duet, entitled, "The morning breaks, the shadows flee," was sung by Noall Pratt, and Professor Evan Stephens.

ELDER REY L. PRATT.

(President of the Mexican Mission.)

Brethren and sisters, the feeling that has been uppermost in my mind since the opening of this conference, has been that of gratitude and thankfulness to the Lord for his many blessings unto us as a people. I feel very thankful this morning to have the privilege of standing before you and of bearing my testimony concerning the divinity of the work that we are engaged in. I am thankful to the Lord for the instructions, counsel and admonitions that we have received throughout the conference

thus far, and I feel especially thankful to the Lord that we have such noble and inspired men to guide and teach us. I am thankful to the Lord that the gospel, with all of the powers and authority that have ever pertained to it in any time of the world's history, is here with us today. I am thankful for the life of our beloved President, Joseph F. Smith, and that the Lord has abundantly strengthened him and blessed him thus far during this conference. And I feel that our hearts should go out in faith and prayer to the Lord to strengthen him and heal him wherein he is afflicted, and grant that he may live yet many years to be our leader and the mouthpiece of the Lord unto his people.

We are living in a momentous time. We are living in the times, as has been stated here this morning, of the fulfilment of the promises and prophecies of the Lord. As has been intimated, we the elders of the Church who have been called into the mission field, have for many years quoted these prophecies and called upon the people of the earth to repent of their sins if they wished to avert the calamities that the Lord had predicted would be poured down upon the people in the event that they continued in their wickedness. I thank the Lord that there are thousands of people among the nations of the earth whose hearts have been touched and who have listened to the testimonies of the elders, have investigated the principles of the gospel, repented of their sins and gathered out, and who are today striving to live in harmony with the teachings of the gospel of the Lord Jesus Christ. There are many

thousands of people in the world yet who are investigating, who have not yet received the gospel, that I think will do so, and I quite agree with what has been said at some of the sessions of the conference that we are attending, that there is quite a general spirit of investigation, of humility, of prayer coming over the nations of the earth and the peoples therein, and I feel that many will be touched in their hearts and many will cry, who have not yet done so, to the elders of the Church, just as the multitudes cried to Peter and his brethren in times of old, "Men and brethren, what shall we do?" And the only answer that can be given them is the one that was given by Peter to the multitudes on the occasion to which I refer, when he said: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of your sins." That is the message of "Mormonism" to the world to-day, the message of faith in God, a God in whose image we are made. And to repent of our sins, not with the repentance that it is needful to repent of tomorrow, in that we turn again to our sins, but the absolute forsaking of sin and turning to a righteous life. Baptism is essential on our behalf that we may be washed clean and be made pure and receive a remission of our sins, and through that door, enter into the kingdom of our Father in heaven; and the promise that was made of old stands good today, that all those who do so would receive the gift of the Holy Ghost. This, I testify to you is a reality. I have seen its influence come upon many people in the world, and their lives, through its influence, have been fortified against evil and they have

been able to withstand persecution, overcome temptation, and live, even in the midst of Babylon, the lives of Latter-day Saints.

We are living in a time predicted of old. If you will refer to the 24th chapter of Matthew, you will observe in the words of our Savior, some of the signs that should come unto the world that would indicate his second coming was close at hand. I shall not refer to them all, but wish to call your attention to this particular sign that he gave, and that when there should be wars, and during a time such as we see at the present time, with pestilence and earthquakes and destruction in different parts of the world, that many should rise up in the name of the Lord, some even claiming to be the Savior of the world, and that many false prophets should arise, and that they should deceive many. Now, brethren and sisters, we encounter, as we travel through the world, people who will quote this scripture to us and claim that our prophets, those whom we claim to be prophets raised up and endowed with power in these last days to organize the Church and establish the gospel in the earth, are those who are the false prophets of whom the people are warned to beware. But, prior to that time, the Savior gave to the people a key by which they might know as to the divinity of a prophet, and he warned them to "beware of wolves in sheep's clothing," and he said, "By their fruits shall ye know them."

Now, our prophet has warned us during this conference, along certain lines. He spoke concerning the Word of Wisdom. I should like to read to you today that prophecy, or that word of the Lord as it

came through the Prophet Joseph Smith, eighty-five years ago. I call attention to the fact that scientific research and the scientists of the earth have never from that day to this, found one thing concerning the laws of health and those things that were good and those that were not good for man, that has contradicted, in any sense, the word of the Lord in the Word of Wisdom. On the other hand, we find nations who are steeped in the vices condemned in this scripture, and peoples who thought that they could not live without partaking of these things, that have universally risen up and condemned the very things that they upheld before, and that, in accordance with this scripture as revealed to us through the prophet of the Lord.

If this were all that we had, and it is not, for we have very much more that corroborates the fact that Joseph Smith was inspired of God; but if this were all, we might very justly lay claim to the fact that Joseph Smith was a prophet of God. I shall read this Word of Wisdom:

1. A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and church: and also the saints of Zion.

2. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days.

3. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

4. Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

5. That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

6. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

7. And, again, strong drinks are not for the belly, but for the washing of your bodies.

8. And again, tobacco is no for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

9. And again, hot drinks are not for the body or belly.

10. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

11. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

12. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly:

13. And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

14. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth:

15. And these hath God made for the use of man only in times of famine and excess of hunger.

16. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

17. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

18. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones,

19. And shall find wisdom and

great treasures of knowledge even hidden treasures:

20. And shall run and not be weary, and shall walk and not faint:

21. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Now, brethren and sisters, we know that we are taught not to drink strong drinks. We know that in our nation, many of the states have become "dry" because they have become convinced of the fact that this is truth and that strong drinks are not good for man. Our navy abolished strong drinks because it increased the strength and efficiency of our sailors to be without liquor. At the time this revelation was given it was thought that men could not fight without their measure of grog; also the best scientific research in the country has demonstrated beyond a doubt, the fact that the use of tobacco is injurious to all those who participate in its use. We find that science has shown in corroboration of this revelation that much meat is detrimental to the human system, particularly if used in time of heat. We have found not only this, but we are today curtailing the appetites of the people at home that we might send wheat abroad to our allies and soldiers for the world has discovered that the best grain for the use of man, where men are put to the severest test, is the grain that the Lord revealed to Joseph Smith as the grain designed for the use of man. There were experiments made in the early stages of the war with different grains, and I read an article wherein it stated that wheat was demonstrated to be superior as a food to any other

grain, under the trying circumstances that men are put to in the trenches and in the battles of Europe. These things should make us think—they are in accord with the words of the Prophet whom the Lord has raised up in these last days, and I bear you my testimony that he was a prophet of the Lord, and we should follow his counsel and his admonition. And now, if he was a prophet of the Lord, the one that stands at the head of the Church today is just as much so as he was.

We are facing a critical condition in the world's history. There is a scarcity of food. There is hunger. There is starvation in the world. Thousands of people who are not of this Nation but are of other nations are starving to death today. They need food, and the prophet of the Lord has told us that it is our duty to raise food, to raise grain, to conserve our resources. This is just as much the word of the Lord to Israel today as is the prophecy that I have read concerning the Word of Wisdom. One of the things that makes me so thankful today, brethren and sisters, is to see your full faces, showing you are well nourished and contented, that you are not in want, for very recently, in fact for three months during this past winter I have been traveling in the land to the south of us, even in the land of Mexico, and there I have seen the effects of war. The people in Mexico, not one or two or three or several hundred or thousand, but thousands of people there today are nearly starved to death as a result of the war that has existed in that land for seven years. It is not due to the fact that Mexico is non-pro-

ductive. It is not due to the fact that the people, as is generally considered or thought, would rather fight than work, but due to the fact that conditions have not been such that they have been able to till the soil and raise crops. An embargo has been placed against any food exportation into Mexico. And as I traveled down into that country, I saw thousands of people come to the side of the train at places where we stopped, and beg for anything that would appease the pangs of hunger, and I think I can sense more fully than I have heretofore, what is going on in Europe when we hear of the sufferings of the Belgians, the Serbians, the Roumanians, and other peoples over there, and I imagine that I can see them today, just as I saw the little Mexican children, starving to death.

You cannot conceive of it, even if I told you. Mothers with clothes ragged and torn, their own flesh drawn to the bone, holding little children, reduced to mere skeletons, their heads wobbling, scarce held up by an almost bare spinal column. Many of them die daily. One old man came to me whom I knew four and a half years ago. He was reduced almost to a skeleton. He said, "I am near starvation, and need help." And as he sat before me, he said, "Brother Pratt, you don't know what it is to be hungry." I believed him. I believe you don't know what it is to be hungry. My little children don't know what it is to be hungry. Thank the Lord, they have ravenous appetites. I have, you have, but we don't know what hunger is until hunger pinches the flesh off our bones.

I was thankful the night I came home from Mexico. I have eight

little children where I live, and every one was glad to see me. They piled all over me, and I sat there and loved them and kissed them, and thanked God that their little faces were full; and I pray to God that the war may never bring to us the suffering and starvation that has come to that people in Mexico and to other peoples of the world. And I want to tell you the way we can avert it. The way we can avert it is to live as the Prophet of the Lord has told us to live. We want to get behind this; we want to raise breadstuffs, we want to raise wheat; we want to raise beets for sugar; we want to curtail our appetites in things that do not count. We want to buy War Savings stamps and Liberty Bonds. We want to save and provide our soldiers who have gone abroad to fight for liberty, and give them that which they must have to live. That is why we are doing these things.

The Lord has said that this is a land of promise, a land blessed above all other lands upon the face of the earth, and he has given great and marvelous promises to those whom he has brought here; and he said we should have peace if we would do certain things. I want to tell you, if we want to have what is coming to us as the people of the Lord, if we want to be blessed as we always have been and are, if we want to have our children around us at night full and rosy, we must live the gospel of Jesus Christ.

I thank the Lord that the great Nation, the United States, is waking up in vital things. I thank the Lord that they are curtailing the use of intoxicating liquor. I thank the Lord for the prospect of nationwide prohibition. I thank the Lord

for the noble work that the departments of this government are doing in regard to curtailing vice in the vicinity of our great cantonments, inasmuch as the boys don't restrain themselves of their own volition. They are making of the men of this nation a virtuous army, and they are striving to curtail and keep within the commandments of the Lord, and make us a people that will conserve this land to us as the most blessed land in all the world.

I don't want to trespass upon your time, but I wish to read to you in conclusion, the word of the Lord, as it came to the brother of Jared, concerning this land, when he came here so many years ago, and the Lord showed to him how he might dwell here in peace and contentment and happiness:

And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity:

For behold, this is a land which is choice above all other lands: wherefore he that doth possess it shall serve God, or shall be swept off: for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done.

And in passing I will say that the Jaredite people forsook this counsel and brought down the wrath of God upon this land, and were absolutely and utterly wiped off the face of the land because of their iniquity, and such was the case in regard to the Nephite people. They, too, because of their iniquity, even though they had the prophets of the Lord to teach them to the very last and to call them to repentance, became so ripened in iniquity that the Lord fulfilled his word and wiped them off the face of the land. It should be a warning to us.

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.

Now, we have this as a standing promise, and I am sure that as long as the people of this land preserve their virtue and integrity, this land shall be free from all other nations of the earth. We need have no fear from Germany other than the fear that naturally creeps into our hearts at having our sons killed at their hands over there; but as far as their invading America and coming over to rule over this land, it shall never be, so long as we acknowledge the hand of the Lord and his Son Jesus Christ, or so long as we serve the God who rules over these nations. Is it worth the while? is it worth the price? Would you like to see come to you and yours what has come to the Belgians, the French, the Serbians, the Roumanians, and all those who have been overrun by the power of a tyrannical autocracy? I do not

condemn the German people individually; but I condemn the spirit that is the curse of the world today, and that would enslave all the inhabitants of the earth. I would rather give my body and my son's body and my race than to see them dominate and come over here and usurp our rights and tyrannize over us; but I would rather avert it by the simple means the Lord has given us, even that of living according to the commandments of the Lord. His commandments are to-day to abstain from evil, to produce food, and to raise that which is necessary to maintain life. Let us hearken to the words of the Lord, and let us go hence and carry to the people these instructions. Let us be Latter-day Saints, and live each day in harmony with the will of the Lord as it is made manifest to us.

In conclusion, I testify to you that I know that God lives. I know that his Son Jesus Christ came to the world in very deed, and is the Redeemer of the world. I know that Joseph Smith received a visitation from them, and later from Peter, James and John, and received the authority to establish the Lord's work in these last days. I know that those who have succeeded him in the First Presidency of the Church have held the same authority, and I testify to you that I know that Joseph F. Smith, who stands at the head of the Church to-day, is the mouthpiece of God to all the peoples of the earth. May the Lord bless us, is my prayer, in the name of Jesus Christ. Amen.

A song, entitled, "The Pioneer," was sung by Don C. Priestly, the singing being preceded by an ex-

planation given by Professor Evan Stephens, who said:

"I know it is unusual to make explanations before singing a song; but I feel that you will get more benefit if I say a word about this one. It is an attempt to represent the feelings of President Brigham Young, when he first looked upon this beautiful valley where we are now making our homes. The first portion is to represent him when he looked out upon the valley; the second, the thoughts of the trials which they had passed through; and the third, the culmination, centers around the idea expressed when he said, 'This is the place!'"

ELDER JOSEPH R. MURDOCK.

(President of the Wasatch Stake of Zion)

My brethren and sisters, I feel with all my heart that the prayer which was offered at the opening of these services has been literally fulfilled, wherein Brother Pratt expressed the thought that we had met here to have our spiritual faith renewed, and to be strengthened in the gospel of Christ. I feel that that has been a condition that has existed on this occasion, and I believe it exists because those who are assembled here have asked of our Father in their hearts that it should be, and he has promised us from the earliest existence of this Church that those who ask shall receive, those who knock, it shall be opened unto them. He that lacketh wisdom, we learn from the testimony and the experience of the Prophet Joseph Smith, in the words of James, Let him ask of God, who giveth liberally to all men, and it shall be given. And God has poured out his

Spirit upon us in testimony and in prophecy upon this occasion, which must be truly gratifying to the heart of every Latter-day Saint who has listened to it. It has caused, no doubt, in many instances, our hearts to go out in sympathy for the sufferings of those throughout the world who have not, and whose parents have not, accepted the gospel, and for the tribulations and sorrow that come to them. It makes it even grievous for us to bear and consider. It reminds me of one of the sayings of the Savior, wherein he said: "How oft would I have gathered you as a hen gathereth her chickens, but ye would not." Is that not the testimony that could be borne by our elders who have gone into the south country (Mexico), as Brother Pratt has explained, and into the foreign countries across the sea, and preached to them the humble doctrine of Jesus Christ, of faith, repentance, humility, and of serving God and keeping his commandments? But through the pride of their hearts they have rejected the counsel of God against themselves, and now they suffer the consequences. Our hearts freely go out in sympathy for them, and if we could, we would do all that lies in our power to help them, and there is yet a chance to help them.

The Savior, when he was asked by his disciples at Jerusalem, when he was speaking of the destruction of the temple and of his second coming, or what I think is termed the end of the world, said that such tribulations, speaking of his coming, shall be as never was before or never shall be. And do we not find that the testimony of all writers and historians, acquainted with the

history of the world, is that such tribulations never did exist before as are existing at the present time? And where is the remedy? The Lord has said that if it were not for the elect, no flesh would be saved, and if the Latter-day Saints are not the elect the doctrine which they preach is not the doctrine of Christ. They are nowhere else to be found upon the whole face of the earth; and if we are the elect, and for our sake, they may be saved of their sufferings. Is it not our duty in great faith and prayer to call upon God the eternal Father, that he will overrule the destinies of nations to the end that the righteous may be saved, that the sins of the fathers may not be extended many generations upon their children, and that their children may be saved from these terrible conditions existing almost throughout the whole world?

And here is a mission for us, my brethren and sisters. It is for us to importune the Almighty in faith and in prayer for their sakes and for our own sake, that we may be the elect, that we may have power to approach our heavenly Father in great faith and humility.

I am wondering, when I think of that, how can we approach the Almighty in faith, if we are disregarding his commandments, if we are still using a little tea and a little coffee, and a little alcoholic drinks, and other things which God has forbidden us to use? How can we approach him in behalf of suffering humanity, if we have not put ourselves aright before our Father in heaven? It seems to me that this duty devolves upon us,—the duty of charity and love, which should not begin in Russia nor in Europe, nor

in Mexico, but in our own hearts, in our own homes, with our brethren and sisters, with our wives and children. It seems to me that as Latter-day Saints, as the elect in these mountains, we are to put our hearts truly in shape. What would be the result if this whole Nation were to observe the commandments which the Lord gave to the Prophet Joseph? And thanks be to the Lord we have been trained as a people for nearly a hundred years, in all that our great and good government would ask us to do, trained in doing the great things which our great government has now discovered are the proper things that we should observe and do, even to the contributing of our means for the purchase of thrift stamps, Liberty bonds and for every other purpose.

The Lord has trained us to contribute one-tenth of all we receive for humanity's sake, and if we have observed that doctrine well, and it has been truly implanted in our hearts, we will have very little trouble in adding on a little more along the same line, in addition to the payment of our tithes and our offerings.

I am wondering, my brethren and sisters, if we are keeping our covenants with our Father in heaven, if we are mindful of the responsibilities which we took upon ourselves in the waters of baptism, to be true to God and to keep his commandments! I am wondering if we take the time upon the Sabbath day to attend to our sacrament meetings, and testify to our Father in heaven through partaking of the emblems of the flesh and blood of his Only Begotten Son at the communion table, or if we prefer to stay at home. Have we the desire to take

upon us the name of Christ, and keep his commands, that his Spirit might be with us, that we might have faith when we call upon him in prayer that our prayers shall be answered?

Brethren and sisters, we are the elect, we who are gathered as the people of the Lord. We heard yesterday where the voice of God would be heard; that it would be among his elect, and not in Germany. What a fallacy in the ideas expressed by the German emperor that he is the vicegerent of God! God is not so radically inconsistent! There is no comparison between God's work here upon the earth, and the life of the Savior, and that of the Kaiser. Christ gave his whole time while he dwelt among men for saving humanity, even the weak, the sick, the afflicted, the old and the young. He said "Suffer little children to come unto me, for of such is the kingdom of heaven." That was the testimony of our Savior, in whose footsteps we are striving to follow. What a vast difference between that and the statement of the monster to his armies, to the effect: "Leave your mark when you go through the great cities, that you may strike terror to the inhabitants of the world, even to the extent of killing, crucifying women and children, soldiers, prisoners or any one, that terror may come into the hearts of the people! That the fear of the sword and of the aim of the Kaiser, (who falsely represents that he is a representative of the Almighty) might strike terror to the hearts of the people. Oh, what a difference from the spirit of the Savior, from the spirit of the Latter-day Saints, who have gone into the world and gathered

out the humble, the poor, the meek and those who are seeking after God. What a difference! Even those who have not received a testimony of the gospel as we have, it seems to me must see and believe. When this great work is finished which God is permitting to level down the nations and to bring them into a condition that the gospel truths will find lodgment in their hearts, even those who have not yet had faith to understand the divinity of the Prophet Joseph's mission ought to be able to see, from the conditions which surround them, where God is.

We are in the hands of the Almighty. It remains for you and for me to decide whether we will serve God or whether we will continue to satisfy the lusts of the flesh, our appetites and passions, disregarding the rights and the feelings of our brethren with whom we are associated; or whether we, like Joshua, will say in our hearts, "As for me and my house, we will serve the Lord." We will go home in a few days from this conference. We will remember what we have heard, no doubt, but will we put it into practice? If we do, we may be counted the most loyal citizens in this great government, a fact that is being witnessed and testified to by almost every requirement that is made at our hands. We believe the truth, which is as old as the everlasting hills, as old as the stars in heaven, that it is the right of the people to have equal rights one with another. These are principles for which the battles in heaven were fought, that men might enjoy their own agency, and come back to our heavenly Father on account of the desires in their hearts to do so, and

not because of the fear of the sword or the flame.

May God's blessings abound with us, and may we teach these principles to our children, and to those who are among us that have not received the truth: that charity and love and peace may prevail, and the love of God may extend from ocean to ocean, and from one end of the earth to the other; that the time may speedily come which the Savior taught us to pray for, when he said, thy will may be done on the earth as it is done in heaven, is my prayer in the name of Jesus Christ. Amen.

ELDER ROBERT D. YOUNG.

(President of the Sevier Stake of Zion).

I feel that of all the duties placed upon me from time to time, attempting to speak to a congregation of Saints is the most difficult.

I believe that the wonderful testimony borne by our beloved President Joseph F. Smith, at this conference has strengthened every person who heard it, which is true also of the strong and inspiring testimonies of the other brethren who have spoken.

We are indeed blessed to have such great men, inspired of God as they are, so let us appreciate them and heed their counsels.

In looking over the vast congregation of people assembled at this conference, and realizing the many blessings we enjoy through the gospel, I thought of the words of the Prophet Isaiah, which read some thing like this: God's ways are not man's ways, neither are his thoughts man's thoughts, for as the heavens are higher than the earth,

so are his ways than our ways, and his thoughts than our thoughts.

Elders have gone to the nations of the earth, calling the people to repentance, saying, in the Spirit of the gospel, Repent, O inhabitants of the earth. Many heeded the warning cry of the humble messengers of the Lord, and as a consequence they are here with their children and children's children, enjoying the blessings that they never could have received aside from the gospel of Jesus Christ. I believe many sense it more now than ever before. Here we are in this great land of America the best country in the world, and by God's guidance brought here as his people, to the safest spot of this great country, here to abide, during the world's crises. No doubt our hearts rejoice because we obeyed. But do we fully appreciate at all times these blessed privileges which the gospel affords us? If we do, is it manifest in our teaching to our children? As directed in the Revelation, do we teach them that Jesus is the Christ, the Son of the living God? If we are not doing this, we are told in the revelation that the condemnation for failure will rest on us parents.

It was not by chance that we came to these valleys of the mountains, but it was through the working of the well-defined plan of our heavenly Father, and we have been made prosperous, in order that we may do our duty in helping the poor, struggling peoples in the world?

I received a letter the other day from one of our boys who is now paymaster at one of the cantonments, and he said: "I know that you did not feel that I was doing my whole duty while at home, but

when I came out here and mixed with the world, and moved among those who belonged to other churches, and the men in the army, I began to think of the teachings that I received at my mother's knee. There are fifteen of us here, and the other day the officer asked me to call my companions together, line them up, as he would like to have our pictures." So the fifteen "Mormon" boys lined up to have their pictures taken. And the officer complimented them on being the cleanest, nicest lot of boys in the camp. He says further: "We went to where our people held their meetings, and you ought to have seen the tears roll down our cheeks when they sang the first song, one of the songs of Zion. The tears rolled down our cheeks, and our hearts just swelled with appreciation. Oh, I have heard you at home say, people would get that hunger, not for bread; thirst, not for water, but for the word of the Lord. We were hungry, we were thirsty—starving for the word of the Lord from his servants."

When I read the letter I wondered if we do really our whole duty to our children, and do as the prophet of the Lord said we should do: observe home evening where we might gather our children around us, and teach them the plan of life and salvation, to keep themselves pure, brave and high-minded and unspotted from the sins of the world.

Brothers and sisters, the Lord has given us about eighty-eight years for preparatory work to prepare ourselves and our children for the time when it would become necessary for thousands of our boys and girls to stand side by side with the people of the world, many of

whom have not heard the gospel, and teach the truth by their clean, pure and sweet lives. I do not fear the dangers of war as I do men and women who place no value on the high standard of morality that we stand for as a people. O that we could impress upon the hearts of our children these everlasting truths that this is the Church of God, and there is no other, and that there is no hope of everlasting peace for this world outside of the gospel of Jesus Christ.

May God bless us. May we be able to appreciate our responsibilities and accomplish the duties resting upon us. May we not be classed with those of whom the Lord spoke: "He that putteth his hand to the plow and looketh back is not worthy of the kingdom of heaven." May we be valiant, so that when we sing the beautiful hymn, "We thank thee, O God, for a prophet," we may follow its counsel when he asks us to perform a duty, and go and do it without question. Then we would become a strength to the work in which we are engaged. May God bless us, is my prayer in the name of Jesus. Amen.

The combined choirs of Granite stake sang the anthem: "Christ is risen."

Benediction was pronounced by Elder Willard Larson Jones, President of the Moapa stake of Zion.

OUTDOOR MEETING.

An open air meeting was held at the front of the Bureau of Information Building, Elder Rulon S. Wells, of the First Council of Seventy, presiding.

The music was furnished by the Ensign Stake Male Chorus, Henry Giles, conductor, A. B. C. Ohlson, organist.

The chorus sang: "We are sowing."

Prayer was offered by Elder C. E. Dinwoodey.

The chorus and congregation sang: "The Spirit of God like a fire is burning."

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission.)

Brethren and Sisters: I am pleased that I am privileged to join with you in the worship of the Lord on these historic grounds. Many years ago, when members of the Church emigrated from England to Utah in quite large numbers, Charles Dickens went to see a ship-load of the emigrants. He admitted that he went to bear testimony against them, but when he observed the good order, discipline, religious fervor, the excellent manner in which they were organized as a company for the voyage, the great English author, in a published account of his visit said, "Some remarkable influence had produced a remarkable result which other organizations have not been able to accomplish." Like the man who went to meeting to scoff, but remained to pray, Dickens went to criticise, but remained to praise.

When President Joseph F. Smith and his party visited the South, in November, 1914, the Mayor of Atlanta had a pleasant interview with them. The latter related to the President the favorable impressions he (the Mayor) received when he visited Utah. As he surveyed the

great work done in the west by the "Mormon" people in reclaiming the desert, establishing communities devoted to industry, orderly and law-abiding, as he viewed the comfortable homes, the fine school buildings and churches, the Atlanta executive said that he could not help but feel that surely a power higher and greater than human power was with the "Mormon" people.

You and I know what that "remarkable influence" is, brethren and sisters. It is the influence, the power of the gospel and the priesthood operating in our lives. "Now," said Jesus, "ye are clean through the word which I have spoken unto you." The resurrection does not cleanse the soul: it does not wash away sin: for the wicked shall come forth unto the resurrection of damnation. "But if we walk in the light, as he is in the light," said John, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (John 1:7). The precious, atoning blood of Jesus Christ is applied to our sins by and through obedience to the principles and ordinances of the gospel. "We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

God has given unto us the Holy Priesthood, but the power of the priesthood is not exercised in the spirit of compulsion or coercion: it is exercised in brotherly kindness and charity, persuasion, service. In answer to an inquiry concerning his great and good influence with his

people, the Prophet Joseph is said to have replied: "I teach them correct principles, and they govern themselves."

The Savior impressed upon his apostles the spirit of service. "Whosoever," he said, "will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Mathew 20:26-28). King Benjamin taught his people wisdom when he said: "Learn that when ye are in the service of your fellow-beings ye are only in the service of your God" (Mosiah 2:17). Your sons, husbands and brothers on the bloody battlefields in France are in the service of their fellow-beings, and therefore in the service of their God. "The cause of human liberty," said the Prophet Joseph Smith, "is the cause of God." What a noble and sublime thought! We hold that Joseph Smith was one of the foremost exponents and champions of human liberty. Our soldier boys are fighting for the cause of human liberty. They are battling for a cause which God looks upon and approves.

We gather strength and comfort, my brethren and sisters, in contemplating the life of our Savior and the spirit in which he worked. He was "touched with the feeling of our infirmities," said Paul. The same apostle said that our Lord "was sent into the world that he by the grace of God should taste death for every man." He is the captain of our salvation "made perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffer-

ed; and being made perfect, he became the author of eternal salvation unto all them that obey him." We are perfected through suffering and fitted for entrance into eternal life. The man who has not suffered and sacrificed for the right has not accomplished much for the uplift of humanity.

Jesus "was in all points tempted like we are, yet without sin." Not to yield to temptation, but to resist and overcome it is a glorious victory. We are prone to think that we have temptations and struggles which others have not, but Paul says: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptations also make a way to escape, that ye may be able to bear it" (1. Cor. 10: 13).

We grow great in giving. It is not what we receive which makes us great, but it is that which we give that secures greatness. The Latter-day Saints are a great people because they have sacrificed and given for the benefit of their fellow-beings. They send their sons and daughters to preach the restored gospel in the world; they pay their tithing to build temples and meeting-houses, seeking always to build up the kingdom of God. The mission of the Church is to preach the gospel as a witness unto all nations, to prepare a people for the glorious second coming of the Lord. This is our message, "Forget me, if you choose, but I plead with you not to forget the message we bring unto you." I invite you, my fellow-beings, who are not in the Church "to come and be baptized unto repentance, that ye also may be par-

takers of the fruit of the tree of life."

Before this Nation entered the world war, it was regarded by many across the water chiefly as a big, rich, commercial nation. But today this mighty Republic is great in the hearts of the people of the nations of the earth. America is filling her God-given mission by carrying to mankind the gospel of freedom, the pearl of human liberty. The heart of the President of the Church beats true and in sympathy with the hopes and aspirations of his fellow-men to enjoy the rights and principles which God has given them for their heritage and for their happiness and protection. Every one of us is called upon to make sacrifices. The Lord loveth a cheerful giver. Let us give comfort and strength to our country by purchasing Liberty Bonds, thrift stamps, and we will be blessed of the Lord for doing this. I bear my testimony to the truth of the gospel, the power of God unto salvation, in the name of Jesus Christ, Amen.

ELDER JOHN A. ELISON.

(President of the Raft River Stake of Zion.)

My dear brothers and sisters: There may be some in this audience before me who do not understand what "priesthood" means. It is the power of God delegated to man. Man cannot act for God, and it be approved of God, unless he have power from him so to do. Joseph Smith, the prophet, had first to receive the priesthood before he had the right to act for God.

I want to quote a simple scripture here. We have heard and read it a great many times. But I won-

der if the force of it appeals to us. The Savior said, "Ask, and ye shall receive, knock and it shall be opened unto you, seek and ye shall find." If Joseph Smith, the "Mormon" prophet, had not sought, had he not knocked at the door, God the Father, and Jesus his Son would never have come from the portals on high in answer to his seeking; this dispensation would never have been opened, had it not been for that prayer. My friends, and brothers and sisters in the world, if you want to know God, seek him: he does not push his work upon you, he will not force his work upon you—but you must seek him. Very much contrary and opposite is the work of the evil one—he forces himself upon us—we do not have to ask; give him half a show and he will take a whole show—that is the difference. It illustrates that beautiful law of free agency. If you want what is good, seek it, go after it, get the development and the experience—evil comes of itself.

On the 15th day of May, 1829, as recorded in the revelations written by the prophet, we find these words in answer to prayer: "Upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron." What a splendid thing was there given! God showed it was necessary to deal in first principles—consequently gave that power to Joseph Smith and his associates, so that they could act in things pertaining to godliness; and in the beginning of this great work, consequently, they received a portion of the power of God—but not all of it.

What was the Priesthood of Aaron? In the days of Aaron it dealt with the priest's office, things

pertaining to the temple, pertaining to the consecrated material things. But this priesthood also holds the keys and has the right to certain spiritual blessings: it holds the keys of the ministering of angels and of the gospel of repentance. Joseph Smith, like you and me, had no right even to call men to repentance until God gave him the right, and that right came through holding the priesthood. This priesthood holds the power to the keys of the ministering of angels, preaching the gospel, and baptism by immersion for the remission of sins; and it shall never be taken from the earth until the sons of Levi do offer again an offering in righteousness.

Brethren and sisters, do we want eternal life? Do we want a place in the kingdom of our Father? If so, we ought to seek for and honor the priesthood. Now this may seem peculiar to our friends in the world, but it is very plain—no man can enter where God the Father dwells, unless he holds the priesthood, and he must hold the higher priesthood. If we read the 76th section of the Doctrine and Covenants, we find there defined three distinct but general classifications of the children of men. We sing about seeing God, being with our God, but there is something required first, the power that is the means in our hands to reach God, to know of his ways—and that power is the priesthood delegated to man, which God has given in this dispensation.

I pray, my brethren and sisters, that every man will know what that power means. Does it mean anything to you to be able to rebuke the influence of the adversary? If so, it requires that you

possess the Melchizedek priesthood to rebuke that influence.

If any of you wish to call your neighbor or your friend into your home to assist in administering to any member of your family, and through the power and the right that you have through that priesthood, ask God to heal your wife or son or your daughter—is that worth anything to you? If so, the priesthood is valuable to you in that respect. You cannot do without it.

Is it worth anything to know that you can carry a message of truth to the nations of the earth? If so, you must hold the priesthood, or the power of God, to act.

Is it worth anything to detect the power of evil, the adversary? If so, that priesthood will help you to discern more quickly than any other way. Hence, my brethren, you should desire to hold the priesthood.

In other words, is it worth anything to you to have at your command and in your possession the means of reaching God and knowing his desires concerning you? If so, the priesthood is valuable to you, and is that means within your command.

It is useless to say, or sing, or preach that we shall dwell with God the eternal Father forever and ever, and then lie idle. I had an experience at one time as bishop of a ward. Someone came to my home quickly and said, "Will you come and administer to my wife? She is very low." And I asked the nearest elder I could get to accompany me. He was a seventy, but had not been very active in the priesthood. He came with me, and I asked him to anoint the sick. He did so, but said nothing. "Brother,"

I said, "say, 'I anoint you in the name of the Lord Jesus Christ. Amen.'" He said it. We administered to the sister, and she was restored. I had a good chance to instruct the young man afterwards, and he saw the need of knowing what the uses of priesthood were with which God had entrusted him.

We hear of men being ordained elders to go through the temple to be married for time and eternity—and the object of some of our boys seems to be the bride; but the greater purpose in being ordained is to receive the marvelous power of the priesthood. Without it you cannot receive the blessings of that sacred place; but some of our brethren seem to want that power only because it is necessary to enable them to go through the House of the Lord. They little understand the obligations they assume. I believe it is the duty of every man who holds this God-given power to learn its uses.

Brethren and sisters, the power of God is upon the earth. I hope that men holding the priesthood of the living God will learn its uses. Then the keys of the ministering of angels will mean something to them, to know the mysteries of the kingdom of God will mean something to them. I hope that the time will come very quickly when our boys who hold the lesser priesthood will consider it a privilege to go into the homes of the people to exhort them to live right and to pray, to expound the Scriptures to them. When this great conflict is over that we are engaged in, I believe that men who hold the full power of the priesthood will be needed to carry the gospel message to the nations of the earth. I have always been a believer that what God or-

claimed for a certain purpose should be used for that certain purpose. Teachers should be used for teaching the people at home; priests should be used as ministers at home. When the lesser priesthood comes into its own, I believe that ward teaching will be no trouble I believe there will be no difficulty in it, and men who hold the higher priesthood will be carrying the message of life to the souls of men.

God bless the Latter-day Saints and the work they are doing. I rejoice in the fact that I am a member of the Church. There may be men and women within the sound of my voice who wonder why it is that we testify concerning Joseph Smith. Well, briefly, this power of which I speak, this priesthood which the Latter-day Saints have in their possession, without which man cannot legally act for God, came through Joseph. No one represented God the Father on earth. In fact, men denied revelation, they did not want it. Joseph Smith says that the door of heaven was opened through prayer. God the Father appeared, he brought with him his Son, and he said, "Joseph, this is my beloved Son, hear him." That was the first introduction of his Son since the days of the apostles of old, that God had given to any man. And thus this great work began. It was followed up by this priesthood being restored to men upon the earth. And Joseph Smith was the instrument in the hands of God. He was what the world may call a lucky man, but he was lucky because he went after luck, and he received the answer to his prayer. Brethren and sisters, Joseph Smith is a prophet of God. President Joseph F. Smith said (I believe in the November number of the *Im-*

provement Era,) concerning Abraham, Isaac, and Jacob: "They live, they are prophets as they were prophets, they are patriarchs as they were patriarchs. They live, and so does Joseph Smith; he is a prophet today, as he was a prophet." He lives, my brethren and sisters, and this work is going forth. He was the instrument of the Lord to begin it in the last days, and it will fill the immensity of space; truth shall reign on the earth, wickedness shall cease, and the world shall know that God lives, I testify in the name of Jesus Christ. Amen.

ELDER HYRUM S. HARRIS.

(President of the San Luis Stake of Zion)

I will take for a text Jesus' lament over Jerusalem, "O Jerusalem, Jerusalem, thou that stonest the prophets and killest those that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not. Now your house shall be left unto you desolate, until you shall say, Blessed is he that cometh in the name of the Lord."

Jesus also said, A tree is known by its fruits. "Do men gather grapes of thorns or figs of thistles?"

I wish to talk to you a few minutes of what the gospel has done for the Mexican people, the Lamanites, the peoples to the south. I have been in nearly every state in Mexico, and have been in Central America, and South America—on the River Sidon, seen the Land of Zarahemla—seen many of the hieroglyphics and temples and objects of that character, manifesting that

there has been a great civilization on this land of America.

I had a conversation with one of the cabinet officers of President Diaz, and took him some of the products of the "Mormon" colonies in Chihuahua, and I will tell you a little of what they did there, the fruits of "Mormon" work, and how the people to the south esteemed it. They are of the blood of Israel, and there is not so much enmity in their hearts toward us and our message as there is in the north, for I have preached in both countries.

President Diaz had said, "I have robbed your people." And he sent an expert, a German, by the way, to the colonies to investigate. He said, "I have heard so much about those people and the work they are doing, that I want you to go up there secretly. Travel among them, visit them, see them in their homes there, see how they are worshipping, and what they are doing, and come to me again and report."

There was a national fair before this in the City of Mexico, and I was at that fair. We brought a carload of canned fruit, jellies, apples, butter, cheese, shoes, harness, and quilts, etc. And they gave us a prominent place in the show grounds, and we had our apples beautifully polished and our splendid harnesses and shoes, and everything first class; and when the Mexican people came in—rich people who had gold and diamonds, they opened their eyes and drew up their hands. "Where did this come from? This is from Mexico? No, this is from California, or some of the best cities in the Union!"

California never did outdo us in fruit-raising. We were equal to any fruit country that I ever saw

in the world—and I never saw anything nicer than when they came up and we distributed those apples, nearly a carload of them; and we cut our cheese—hundreds of dollars worth of it, and distributed it to those people, and they ate it. And everything they saw they marveled at, and they went away with praises, took the apples and set them on the shelves in their offices, and to the hundreds and thousands of friends that would come there they would say, "That was raised in Mexico," and they would uplift their chins with pride. This is the product—what our people are doing in Mexico.

I had business with President Diaz, and nearly all of his cabinet, with Madero—and I have been in prison three times, and have had the dagger over my head ready to let fall. I know the evils as well as the good things of the people. Now, in this conversation with the minister of education, L. Fernando, a great lawyer, one of the leading lawyers of the republic, when I took him some fruit and jelly and other things that were sent to him—for the Church finally, through our solicitation, appropriated \$200 or \$300 to be distributed in gifts to these important people, lawyers and statesmen and great men of the nation, when I took the little gift to him, he said, "Mr. Harris, tell me something about your people and their social relations, for if they can do what I see they appear to have done, I want to know something about them and their system of worship and what they are."

I was a student then at the National School of Jurisprudence. I was in the sixth year. I was with young men from every part of the

republic, who had come there to be lawyers, and to be educated. We were studying morality, the laws of right and justice, by Spencer and the famous German authors on morality, and the boys would learn by rote the principles of morality as discussed by Spencer and the leading moralists of the day. I was personally acquainted with nearly all of the three hundred that were in the school, having been there so long, and they were immoral, and I knew they were immoral.

"Now," I told him, "we are studying in our school (he knew me well) the principles of morality; but Paul says that 'the letter killeth, it is the spirit that giveth light;' and morality—the boys can give you the rules number 1, 2 and 3 better than I can, but they go out and sin against the laws that they are studying and learning; while our little boys, in the Primary Association, where they are sent, and the most capable, pure women and girls in the land take charge each week for one hour, learn that they have a Father and God in heaven, as they have on earth. They are taught to pray, to reverence God, who has ears to hear and a heart that can be touched by the prayers and the supplications of the little ones. Therefore, faith and spirituality is begotten in their little souls. After that, they go to their Mutuals. There the same lessons are being taught and reinforced. They go to their Sunday Schools and to their priesthood meetings." I outlined the work of each to him, then that the young ladies and girls on their side have the Young Ladies' Association, and the Relief Society, and then I outlined the work of these. And I said, from

three points of view they are great, because of their physical perfection, because of their spiritual, and because of their mental strength—and the most perfect man must combine the three, and he can not be converted unless he has each one developed.

Now the world is trying to develop the intellectual and the physical to the detriment of the moral and the spiritual, and I say the life of morality is spirituality, and without spirituality there can be no vital living morality. We can talk about Spencer and all the other theorists, but I know and you know, and I can bring your whole company of students here to bear the same testimony, that the morality that we study without spirituality is dead in their lives.

Now, we teach *spirituality* to our little ones. We teach them morality, and teach them to sing and pray; and we not only teach them by having others do it, but the little ones are called out by these young or old women, and there they say their prayers. Every one in the association learns to pray, and learns to sing. The esthetic part of their nature is developed in their singing. Another little girl is called up and she recites. Then they play their little games and are taught to march, to straighten up—and their little physical natures are developed.

And I explained these things to that great man in the Mexican republic, and when I got up to leave—and he was due at a cabinet meeting with President Diaz—I said, "I have talked longer than I thought I would—I have talked an hour and a half." He did not seem to be uneasy, and when I apologized, he grabbed me with both

hands and thanked me, and said, "You have no need to apologize, for the things that I have heard are so grand and so great."

Now I want to say to you that it is so with our children, for I am a witness. I was in the mission and presided over the mission for four years. I was the first President of the Relief Society in Mexico, and we set them to work sewing. We organized a little Sunday School, and all these associations, and they began to work; and today you go to their Sunday Schools and their little entertainments and hear their prayers; and you go to the Relief Society and see what they have done; and if you had been there you would have seen that the fruits are just as uplifting, just as splendid with those Mexicans as they are with the Anglo-Saxon, with the Germans, with the Americans, or any other people on the earth. What is it? The gospel has done it, the system that we teach and advocate.

Now, I bear you my testimony that I know the gospel is the power of God unto salvation, in things temporal, spiritual, moral, and physical. May we be true to it is my prayer, in the name of Jesus. Amen.

ELDER E. FRANK BIRCH.

(President of the Tintic Stake of Zion)

My dear friends, I assure you that it is a surprise to me to be called on here today to speak. It reminds me something of a mission field to stand before an audience in the open air.

You who have been on missions in the world will recall that many times you have been asked if you believed in Christ, and you have

believed in Christ, and you have asked, "Then why are you preaching to us? We also believe in Christ. What is the difference between your Church and our church? You are Christians and we are Christians. Why spend your money and your time to preach to us people here?"

For a moment you wonder, and you stop to think. But if you will think long enough, you will realize the great difference, the wonderful difference. It has been explained here today—the difference of service, the difference between a Church holding the priesthood and a church not holding it.

There is a quotation in the New Testament by Paul to the Corinthians. In it he says, in substance: Some of you have the gift of healing, some will have the gift of prophecy, some of wisdom, some one thing, some another. I often think of that when I attend the meetings of the different churches in the world. No reflection—it is only a matter of a difference of opinion with them—but I often think of it, when I see one man who prays, one man who preaches, one man who blesses, one man who does all in the church. The rest merely stand or sit and listen.

We know that it is service that makes us in this Church. We know that this Church gives us an opportunity to grow, to serve the Lord, to exercise his priesthood.

I am working at the present time at a mining camp, in Tintic. I can bear testimony that this principle of service and of the priesthood is making thousands of good men and women. We have an opportunity there to meet the younger people who come from the "valley towns" as we term them, from your

city, from other cities in this stake and other stakes. They come there and the first thing we do, we get them to meeting. And they do not attend long before they are being encouraged to attend to meetings. They soon become ward teachers. Then you will find them holding the higher priesthood, presiding in the organizations, bishops of the wards, and so on; they are growing and improving. Now I do not exceed the truth when I say that we have over a thousand at least who are keeping the Word of Wisdom, who hold prayer in their homes, who are good and true to their families, who are growing to be intelligent, good, true, honorable citizens of the United States. And what has done it? I can see the greatest thing that has done it—service in the priesthood, service in the Church.

When I attend other churches, I often think of the young lady who was asked if she could play the piano. She said she did not know, she had never tried. I think of the many people in the world. How do you know that you have the gift of prophecy, as Paul said some have? How do you know that you have the gift of wisdom, the gift of healing, if you never take part? If you never try, if you never cultivate those gifts that God has given you, you will never know it.

I rejoiced when I heard today of the great work that is being done in Mexico and in the mission fields, the work done in other stakes, and think of the work that is being done in the mining camps, in the Tintic mining camp. A few years ago there were very few Latter-day Saints in the Tintic camp. A few years ago it was said that they could not work there, they would

not have them; but our people now form thirty-five or forty per cent of that population; and I am thankful to say that they are preaching the gospel by their exemplary lives, by their cleanliness, their purity, their patriotism to our great government. And today our people are requested, almost more than they can attend to, to look after the great things that need looking after during these extraordinary times.

I thank the Lord that I have the privilege to speak to the people on the principles of life and salvation, and rejoice in the greatness of the gospel. I pray God to bless the Latter-day Saints, bless the honest in heart the world over, and I ask it in Jesus' name. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy)

By brethren and sisters: You have had the privilege of hearing from men whom God has chosen in this dispensation to represent a number of the stakes of Zion, and also a voice from the mission field. I think that you must have been impressed as I have been impressed, that all is well with Zion when such men with such testimonies are in the lead and guiding and directing the affairs of this Church. I rejoice this morning in the testimonies which we have heard, in the work that is being done, for I know that it is indeed the work of God. I know, too, that the work of God is one that harmonizes with the spirit of human liberty, as was stated by the first speaker here.

What are the things that the gospel of the Lord Jesus Christ stands for? It is to make men free, not

free only by having possession of their civil rights, but to make them free indeed, free from that terrible bondage which is the bondage of sin—for we know that the whole world lieth in sin and under the bondage of sin. And the truth that has been revealed from heaven will make men free. And it is that truth that is being promulgated and proclaimed to all the world through the agency of the priesthood to which also reference has been made. The men whom you have heard form a part of that, and are the instruments in the hands of God of carrying this message to the world, that our Father's children may be made free from the sins of the world. And the gospel is the power of God unto salvation, because it wages war on sin and undertakes to relieve our Father's children of the consequences of that sin.

This government of which we form a part has been established for the same purpose, that men and women might be free, and that is the reason we say that the Constitution of this land was inspired of God for the same purpose, that we might have meted out to us a measure of civil liberty. That is what we are enjoying in this country, and we are willing to extend it to all of our Father's children, wherever they dwell. We read in the Declaration of Independence that all men are created equal, and that they are possessed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. This is what the gospel stands for. Right to live upon the earth is the boon from heaven, which emanates from God, the privilege of living upon the earth. That

is life, but what is life without liberty? Our great patriot, Patrick Henry, said, "Give me liberty, or give me death." That is what we feel in regard to this system of human liberty and freedom. These things may not be valued by those who understand them not, they think it is a trifling thing, but to us these are precious gifts worthy of offering our lives and sending our boys out into the mission field for. Then let our hearts go out with them and let us be willing to do our part to sustain them, to provide them with the necessities, and let us contribute of our means.

We are called upon to contribute to the Third Liberty Loan, and there are some with plenty of means who are loath to lend to the Government. Let me tell you, my brethren and sisters, every one of us, the time will come when we must give all that we are able to get (or at least loan it). Which would you sooner do? Lend it to the United States Government, that has been established by the inspiration of God that men might be free, or pay it in tribute to the German government without getting any interest on it, that you might be brought into servitude? Which would you do? One or the other will come to us, you may be sure. Let us then be loyal American citizens, and contribute freely to this Liberty Loan by subscribing to the bonds of this government that holds up the banner of liberty to all the world, the precious thing that the gospel stands for. May the Lord help us to appreciate it, I pray in the name of Jesus Christ. Amen.

Benediction was pronounced by Captain C. M. Hawser, of Georgia.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 o'clock p. m., Elder J. Golden Kimball, of the First Council of Seventy, presiding.

The singing and music were furnished by the united choirs of the Granite stake of Zion, Professor Evan Stephens, conducting.

The choirs and congregation sang: "America."

Prayer was offered by Elder Rodney C. Badger.

The choirs and congregation sang: "Loyal to the true and the right."

ELDER JOSEPH E. ROBINSON.

(President of the California Mission).

In the remarks made by Elder David O. McKay this morning, he stated that "the hour and the day have come when the nations of the earth must accept the reality of Jesus the Christ." He summarized the reading of some books with the statement that men believe that Jesus is an ethereal, incorporeal spirit, not a personality. In other words, that even Jesus Christ who tabernacled in the flesh among the children of men, has become a principle or a spirit, such as they have contended that God the Father is.

I take it that they may be pardoned in a way for not being able to account for some of the passages of scripture, namely, of St. John's wherein he says that "God is a Spirit," and that we must "worship him in spirit and in truth." Another of Paul's statements, wherein he says that "there is one God, who

is above all, and over all, and in you all, and through all," and a statement of the Master's that "the kingdom of God is within you." Because of these statements they sometimes spiritualize, possibly God himself, more than they otherwise would have done. One of the greatest labors upon us in the mission field is to harmonize the statement that God is a personal being with his divine immanence. Having been created in the form of God; knowing that he walked and talked with Adam in Eden's garden; that he taught Adam how to prune the vine and dress it; instructed Noah in the art of ship-building; dined with Abraham on the plains of Mamre; wrestled with Jacob, and gave him a name so pregnant with big results or blessings, namely that he was not a usurper, as Jacob indicates, but "Israel," one who had prevailed among princes with the Most High; his meeting with Moses, speaking with him face to face as one man speaks with another, and not in dark sayings; being beheld by five hundred elders and others; announcing his pleasure in the baptism of his Son at Jordan's flood; speaking of him again upon the mount of transfiguration; and revealing himself anew in this dispensation to the Prophet Joseph Smith—to us is sufficient testimony that God is a personal being.

It is true that Paul said of the Christ that he is "the express image of his Father's person," and the Master himself said, that "he who hath seen me hath seen the Father." The Christ was born of woman, as men are born in the flesh. He grew up as children grow up to manhood. He suffered the distress and

pains of mortality, and was taunted by the physicians of his day because he healed not himself as he healed others and raised the dead to life. He was spat upon, smitten and crucified as a malefactor, as other men have been misused, abused and put to death.

One of the procurators of Judea, Publius Lentulus, writing to the Senate of Rome, describes the Christ, his form, his person, the color of his beard, his eyes, said he was accounted as a prophet of truth among his followers and a man of exceeding worth among the Gentiles, and he speaks of him as a man with divine power: and so to the people of that day he seemed a man among men, except to those who believed in his divine begetting. It was after his triumphant ascension from the tomb, when the bands of death had been broken, when he stood before his disciples as an immortalized being, that they came to know him for a verity, as the living Son of God. He stood in the midst of his brethren, and they were afrighted at first, thinking they had seen a spirit, but he told them to put forth their hands and touch him, and he assured them that it was he, even the Christ, and invited them to handle him and said, "a spirit hath not flesh and bones as ye see me have. "He even partook of broiled fish and honey with them, convincing them that he had again taken up his body from the grave. He ascended into heaven, and the angels, who stood by, declared that as he ascended, so in like manner should he descend. And John, the beloved, said, "We know not what manner of men we shall be, but when he comes we shall see him as he is, and we shall be like him."

This doctrine is confirmed in the minds of the Latter-day Saints, and of many other people, that Jesus is not a spirit in the sense that he is "incomprehensible," as the creed of the fathers declared, that he is not diffused throughout all space, but that he is an individual and not a spirit merely, as so often taught in the philosophies of men.

I cannot hope in the few brief moments that should be mine to make a full exposition of this truth. But I want to read to you a little from the gospel of St. John, and then, without reading, quote some of the revelations given to the Prophet Joseph Smith, in this day which enable us by the light of truth to harmonize these two principles that seem paradoxical or opposed one to the other.

John tells us:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

In "Elijah," rendered so beautifully by the tabernacle choir, we read the following words, from the Book of Kings, modified a little by the poet to suit the rhythm and melody of music:

Behold, God the Lord passed by, and a mighty wind rent the mountains asunder, and break in pieces the rocks, and they passed before the Lord, but yet the Lord was not in the tempest. Behold, God the Lord passed by, and the sea was upheaved, and the earth was shaken; but yet the Lord was not in the earthquake. And after the earthquake there came a fire, and yet the Lord was not in

the fire. And after the fire there came a still small voice, and in that still small voice onward came the Lord.

Men have declared that God is found in the blade of grass, in the flowers that bud and blow, in the rivers and in the rills; that his voice is heard in the thunder-bolt, and that he is found in all animate and inanimate nature. But here in the Book of Kings, we read that he was not in the tempest, he was not in the earthquake, he was not in the fire, but in the still small voice.

I have read to you the key that will harmonize the statement that God is through all things and in all things, and that he is a personal being. He was the "life and the light of men," and the Prophet Joseph tells us that in his divine immanence "it is the light of Christ," the light of truth, that it is in the sun and in the moon and in the stars, that permeates throughout all space, and even the stars of other universes than ours are lighted by his spirit, and "his curtains are stretched out still." That light that is millions of years coming to us from some distant sun is the "*light of Christ*" as much as it is the light of men. His spirit is through all things, he hath made all things, he was the Word in the beginning, and was made flesh and dwelt amongst men; he is the life and the light of men. This the Latter-day Saint understands.

To illustrate it in its immensity and wondrous glory and beauty is beyond my power; and yet, here in this building, during the night hours, we have the light from these arc lamps that light up the entire section of the building. And yet

it is not the light itself that permeates the room; it is not the sun itself that comes to us today through the clouds, and makes it possible for us to behold each other's countenances, but it is the light of the sun, not the sun itself. And so it is with the light of Christ that is in the sun and in the moon and in the stars and in all things—"in them all and through them all," and by which all things are made and are sustained. And when men of the world understand this divine truth, there will not be the trouble that exists now in harmonizing the statement that God is a personal being and that God is a Spirit as well.

May the Lord guide us to his praise, enlighten us by his Spirit, give us the courage and faith to walk in his paths, and set our affections upon the things of eternal worth, I pray in the name of Jesus Christ. Amen.

ELDER JAMES W. LESUEUR.

(President of the Maricopa Stake of Zion)

My brethren and sisters, I pray for the Spirit of the Lord while I shall speak to you. It was forty-one years ago, on the 17th of last March, when the colonists first went to the Maricopa stake of Zion, sent by the President of the Church to do missionary work among the Indians. I thought this afternoon it might be of interest to you to know what the Church is doing for the Indians in Arizona.

We have living in our stake some three hundred members who are Indians. We have two missions there, with headquarters. The

Church is very liberal in helping these good people. Our missionaries go out among these Indians and work with them on the farm, helping them to prepare the ground for the putting in of their crops, building their homes, and in providing for them the necessary seed, and the materials with which to build their homes. We get splendid results, for they are a good people. I doubt if in all the Church there are any who live their religion more strictly than do the Lamanites of the Maricopa stake of Zion. At one time we had a bishop who did not keep the word of wisdom, who was in charge of these Indians. He reported at one of the conferences that he was the only person in his ward who did not keep the word of wisdom.—Brother Kimball wants to know what we did with him. He was released.

We have in our stake a high councilor who is a Lamanite. We have an Indian who is a superintendent of Sunday schools, and a very faithful brother. We have also a number of Indians who are faithful missionaries, and these faithful Lamanites have done 100 per cent ward teaching, and their average attendance at their sacrament meetings is over 50 per cent.

A good work is also being done among the Indians in our stake, at the Indian school. The government of the United States has permitted us, with the other churches, to have our Indian children twice a week, and preach the gospel to them. The children are all brought into a main building, where the different churches have the privilege of teaching their own children twice a week. This was at the solicitation of our people. We are

doing a great deal of good among them in that way.

Our people have known of these tribes of Indians in Arizona for a great many years. When the boys of the "Mormon" Battalion made their historic march from Santa Fe to the coast they met some of these Indians, and learned something about them.

In our stake, too, we have evidences of the divine authenticity of the Book of Mormon. We have there the ruins of a great city, probably at one time fifteen miles wide and thirty or forty miles long. And that immense Salt River valley was once peopled by the Nephites with a larger population than occupies it today. Just a mile from Mesa are the ruins of great buildings which those people erected. There is a building 450 feet long by 350 feet wide. I estimate that it had at least a thousand rooms when it was being used, and around this building are the signs of a great wall that used to protect it.

When our people went to the Salt River valley forty-one years ago, the people were poor, and unable to get the water out. But they found the signs of a great canal those Nephites had used. They cleaned out that canal for twelve miles, made a dam across the river, and turned the water out on to the thirsty soil, and for a number of years our people had the use of that canal. Then the government came and built the great Roosevelt canal. But after careful, scientific investigation by the best engineers, this old Nephite canal was found to be built just where it should be, and was followed. There are parts even now of the Salt River valley that are not being irrigated which

were used by those Nephite people in times past.

The Indians of the Salt River valley have traditions of the time when there was a great flood. They point you to the great mountain, the Superstition mountain, and they say that is the place where a great boat landed when the flood was over the earth, and a bird was sent out, and brought from that mountain twigs, and the boat was steered that way and landed on that mountain. Then the water receded from both sides of the mountain, and left only two streams, one the Salt River on the north, and the Gila River on the south. They have traditions of a time when the Supreme Being was among them, doing a wonderful work, and they look forward to his coming again. A great many statements of the Book of Mormon in regard to the history of their forefathers are borne out by their traditions.

I take great joy in laboring among these Lamanite brethren and sisters, and there are some ten or twelve thousand of them in Arizona.

The people of Arizona are very friendly to the Latter-day Saints. Not long ago, when we were in the prohibition campaign, they asked us to go and give talks in Phoenix on prohibition. During a talk to a great audience there some one spoke up and asked about one of the apostles.

I thanked him for calling attention to the fact that I was a "Mormon," for I told them that if there was anything I was proud of it was the fact that I am a "Mormon." And I told them that the Latter-day Saints have what they call the Word of Wisdom, that they do

not believe in using liquor, tea, coffee or tobacco. What is the result? In Arizona, out of 469 inmates in the insane asylum, we had two, while in proportion to population, we should have twenty. I told them that one of the chief reasons for that was that we are a moral and a temperate people and we keep the Word of Wisdom. Out of 169 in the penitentiary we had but one who claimed a membership in the Church, while in proportion we should have nineteen or twenty. In the industrial school we had none; at the poor farm none; in the various hospitals we had none. Hence, I told them that I was proud that I am a member of the Church of Jesus Christ of Latter-day Saints. I also told them the fact, that the birth-rate among the Latter-day Saints compared with the death rate was five births to one death, while the statistics of the state the pervious year showed a very much smaller proportion of births. I told them they ought to be thankful that the Latter-day Saints saved the state. There would have been more deaths than births if we had not been there. So I had the privilege of giving my testimony in regard to the vital statistics of the people.

I am proud to be a member of the Church of Jesus Christ of Latter-day Saints, and I pray God to bless us all that we may be faithful and true, which I ask in the name of Jesus Christ. Amen.

A duet, entitled, "Make the home beautiful," was sung by Margaret and Lillian Summerhays, the singing being preceded by a brief explanatory of the song by Professor Stephens.

ELDER WILLARD L. JONES.

(President of the Moapa Stake of Zion)

It is in humility, my brethren and sisters, that I stand before you for a few moments, this afternoon, and I trust that the spirit of truth will direct my utterances while I am here.

I am grateful for the opportunity I have of attending the general conference of the Church, coming here and listening to the testimonies of President Smith and of the leading brethren who are associated with him, who are the leaders of the Latter-day Saints. I esteem this a great privilege, my brethren and sisters, and I rejoice that I can come here and worship the Lord with you, and partake with you of the Spirit of the Lord enjoyed upon these occasions.

I am grateful for the testimony that I have concerning the great Latter-day work and its divinity, and I pray that it shall be an abiding one. I hope and pray that my light in life during the remainder of my sojourn upon the earth shall be among the Latter-day Saints, because I love the truth. I love the associations of my brethren and sisters. I love the association of those whom the Lord has called to preside over his people.

I believe that if there has ever been a soul who spoke as one having authority, it is the President of the Church of Jesus Christ of Latter-day Saints, the man who stands at the head of this great work at the present time. I believe that he is indeed the servant of the true and living God. I believe also that the Presidency, the Twelve, and the seven presidents of Seventy are

men after the Lord's own heart, who have been chosen to direct his work in the earth. I rejoice in listening to the words of encouragement and instruction from these our beloved brethren, and I am thankful that I have been born of goodly parents, who in their own native land had sufficient faith to come to these valleys of the mountains, and that as their son I have been privileged to be reared in the gospel covenant. I pray that I may always be found doing the things which are right and pleasing before our Maker.

I am reminded of a saying of President Lincoln. During a critical time that confronted him and the Nation, some clergymen came into his office, and in conversation with him one of them said: "Mr. President, do you think that the Lord is upon our side?" President Lincoln replied to this effect: "That is not a matter that concerns me so much; but the thing that concerns me most of all is, are we upon the Lord's side?" I think that that statement can be applied to us as Latter-day Saints. I think the thing that concerns us most of all, as members of the Church of Jesus Christ of Latter-day Saints is, Are we upon the Lord's side? We have been brought into the Church, we have had faith in the Lord Jesus Christ, we have repented of our sins, and have gone down into the waters of baptism, and have had hands laid upon our heads for the reception of the Holy Ghost. We have entered that straight and narrow path that will lead men back unto the Father. Having done this, it is for us to follow the admonitions given: add to our faith virtue; and to virtue,

knowledge; and to knowledge, temperance, and to temperance, brotherly kindness. The apostle says that if these things abound in us then we will not be barren nor unfruitful. But, further, he that lacketh these things is blind and cannot see afar off, and he has forgotten that he has been purged of his own sins. So, in our lives, if we undertake to follow the path which the Lord has marked out for us, and fail to follow after the admonitions of our leaders, I feel then that we are on a path that leads to destruction, and are not on the Lord's side. But if we are continually adding to our faith works, doing those things that the Lord points out for us, then I believe we may feel that we are on the Lord's side. As we are told in the old scriptures, the Lord's arm is not short, that he will not save, nor his ear heavy that he will not hear, but if you are divided from your God it is because of your iniquities. So it is with us.

I bear witness to you that if we are faithful, and not ashamed of the gospel of Christ, but will bear witness of the truth of this great work, as we have opportunity from time to time, the Lord will hear our prayers, inasmuch as we ask not amiss.

I remember one of the brethren attending our conference some time ago relating an instance of a man who had lived among our people most of his life, and upon his death bed the elders of the Church were called upon to administer cheer and the necessities of life unto him. In the course of their conversation they related to him the mission of the Prophet Joseph Smith, the gospel of the Redeemer, and what the

Latter-day Saints were endeavoring to accomplish in the earth. Though this man had lived among our people most of his life, he had never known our doctrines, having never taken advantage of listening to the servants of the Lord. Neither had the brethren and sisters who were his associates taken advantage of their opportunities to explain to him the principles of truth. And this man, upon his deathbed, demanded of them the reason why they had not been faithful and diligent in warning him and others who were in similar condition, of the judgments that were to come and of the blessings that were in store for those who obey the commandments of the Father! I wonder if there are others among us who are in a similar condition. I wonder if we are neglecting our opportunities and failing to teach our brethren and sisters not of our faith, of the blessings that are in store for them, provided they accept the gospel and live according to its teachings. I feel that many times we neglect the responsibilities placed upon us. Not that we are ashamed of the work that the Lord has given us, because I believe there are not many of us who are afraid to bear our testimonies concerning the prophet Joseph Smith, or who are afraid to speak of the gospel, and of the great work that the Latter-day Saints are endeavoring to accomplish in the earth. But in some instances we are negligent and careless towards our neighbors who know not of the blessings in store for them provided they accept the truth.

So I pray we will avail ourselves of the opportunities God has given

us, that we may rid our garments of the blood of all men, and when we shall appear before our Maker, we will have done our duty toward the children of men; having explained upon every available and proper occasion the message of eternal truth, that men everywhere may be left without excuse in the day of the coming of the Lord.

You remember the responsibility placed upon one of the prophets in olden times, referred to by Ezekiel the prophet. The word of the Lord to that prophet was to this effect: "Son of man, I have set thee a watchman over the house of Israel; therefore thou shalt hear the word of the Lord at my mouth, and warn them from me. When I say unto the wicked, thou shalt surely die, if thou dost not speak to warn the wicked of his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way he shall die in his iniquity, but thou hast delivered thy soul." I believe that these words can be applied to the Church of Jesus Christ of Latter-day Saints, and to the members thereof.

Any one can bear testimony that the leaders of this people are taking advantage of their opportunity to send men to go out and officiate in the name of the Lord for the benefit and the salvation of the souls of men.

I rejoice in such a work, and that I am a member of a Church that is looking after the interests of my soul and your soul and my neighbor's soul. The leaders of this peo-

ple are going from the north to the south, and from the east to the west, organizing the people into stakes, wards and branches, and bringing about the purposes of the Lord. Everywhere responsibility is being placed upon men and women, and the people are being warned that this is the day of repentance. I hope and pray that we shall always be proud of the name that we bear among the children of men.

I well remember the words of President B. H. Roberts, in his last speech before Congress, when he had been denied his seat there. He said: "I shall walk the earth with head erect, and with brow undaunted." These words to me are most beautiful, and I think they should enter deep into the minds of the Latter-day Saints, the sentiment that they will walk the earth proud of the name that they have among the children of men, proud that they are members of the Church of Jesus Christ of Latter-day Saints.

I thank the Lord for the organization of the Church, and for prophets and apostles to lead Israel, and that we are trying to keep the commandments of the Lord. I rejoice always in the truth. I have a testimony that God lives, that Jesus Christ was indeed his Son, that Joseph Smith was indeed the prophet of the true and living God, and that the men who preside over the Church are men called of God to lead this people in the dispensation of the fulness of times. I pray that we shall be true unto the sacred covenants we have made, and I ask it in the name of Jesus Christ. Amen.

ELDER EDWARD C. RICH.

(President of the Bear Lake Stake of Zion who was introduced by President J. G. Kimball as a son of Joseph C. Rich, and a grandson of the late Elder Charles C. Rich, of the Council of Twelve.)

I trust that the Lord will bless me while I stand before you. I rejoiced in listening to the opening song, "America." It made me feel proud that I am an American, the citizen of a country which stands for all that is good in a governmental way,—for right, justice, and liberty, and these principles will extend from this government to all the world.

I am also proud that I am a member of this Church, the Church of Christ, and partaker of the obligations that have been placed upon this Church by the Lord. To know the way in which these obligations have been carried out makes me feel proud of my calling and of my Church and people. Jesus said, this gospel shall be preached as a witness unto all nations, and then shall the end come. From the very beginning the Church has sensed the obligations resting upon it. They have sent missionaries to every land and clime, both in their poverty and in their prosperity. They have faithfully observed this admonition of the Lord.

I am thankful to have had the opportunity of raising my voice in defense of the principles of the gospel, both upon the streets and in the assemblies of this land, and also in foreign lands. I feel that the Lord has blessed us, and if we are faithful he will continue to bless us. But if we neglect to observe what has been commanded us to do, we shall suffer for that. It means

that each one of us is given responsibilities. Certain things we must perform. We must preach this gospel to the world, not only by precept but by example. There is something for those who are left at home to accomplish. We can preach the gospel by living up to its principles and its precepts. These will sanctify the earth. Jesus said, no man can see the kingdom of God unless he is born again, of the water and of the spirit. It matters not what we may think; we must abide by these teachings. We must receive a birth of the water and of the spirit in order to enter into the kingdom of heaven. And if it is necessary for us, it is necessary for every creature to comply with this statement of Jesus, and with the obligations which he placed upon his twelve apostles. After he had been crucified and risen from the dead, and associated with them for forty days, the last commission he gave them was to go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

These requirements rest upon this Church today, as it has ever rested upon the Church: to proclaim faith in God, repentance from sin, baptism by immersion for the remission of sins, and confirmation into the Church and the reception of the Holy Ghost by the laying on of hands. These are some of the observances and principles of the gospel necessary for each one of us to receive in order to be saved in the kingdom of God. As we hope for that salvation, it is necessary also that all other people must accept the same conditions. They

must receive the same principles that we observe. Not only is it necessary that we comply with these principles, but it is also necessary that we follow Jesus even as he required of the rich man who came to him and asked him what it was necessary for him to do to be saved. He told him to go and sell all that he had, and give it to the poor, and come, follow him. We think sometimes we are absolved from serving the Lord. We think sometimes that we have accomplished all that is necessary for our salvation, but there will never be a time while we live upon the earth that we are not required to do something. We must add to our faith virtue, and to virtue knowledge, and to knowledge, patience, and to patience godliness, and to godliness brotherly kindness.

We must add to our lives these saving principles of the gospel, and observe them, and then teach them to our fellows. These are a few obligations that rest upon us as members of the Church. The nations of the earth must hear them and receive them, or be condemned by them. When the disciples of Jesus asked him, Master, are there few that be saved? he said, Enter into the straight gate, for many shall try and not be able. I wonder why it is if they are desirous of entering the kingdom of God that they will not be able to do so. If in our hearts we feel that the blessings of the Lord shall come to us, and we desire them with all of our hearts, I feel that they will come to us. To my mind, the reason they will not enter in is because they will not live up to the requirements of the gospel.

I don't believe that we can make

any sacrifice for life eternal. Some of our seeming sacrifices are only privileges that come to us. The calls that come to us to perform missions,—are they not glorious privileges to us, and not sacrifices? And so in our work at home. And if we are faithful and true, the Lord will bless us because of our fidelity to the truth, because we love him by keeping his commandments. And that is the only way that we can show our love to our Creator. He says, if ye love me keep my commandments.

I pray that the blessings of the Lord may attend the Latter-day Saints wherever they may be. Every part of my being testifies to me of the truth of this gospel. I am proud that my father and mother were members of this Church, and taught the gospel to me, and that my grandfather and grandmother were members of this Church, and that they were not afraid of the hardships incident to the settlement of this state. I am proud of these facts, and I want to maintain their good name in the earth. I don't know how it can be done better than by keeping the commandments of God, by serving him, and accepting the principles of the gospel that our fathers gave, and for which they suffered so much.

I will conclude by quoting the sayings of our Savior: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was built upon a rock. And every one that heareth these sayings of mine,

and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall thereof."

I pray that those of us who have received the gospel will maintain it all our lives, by our actions and by all that we have. I don't know of any Church in the world that demands so much from its members as does this Church, in time, means and talents. On the other hand, there is no Church in the world that gives so much in return as does this Church. It gives us joy and happiness here, and eternal life in the world to come.

I pray that these blessings may be for each and every one of us, in the name of Jesus Christ. Amen.

A sacred duet, entitled, "Stay thou with me," was sung by Myrtle W. Doelle, and Joseph Kjar.

ELDER HENRY H. BLOOD.

(President of the North Davis Stake of Zion.)

The lateness of the hour and the presence on the stand of other brethren that the people like to hear, and that I feel should be heard by this congregation, admonish me that I should occupy but a very few moments, indeed, this afternoon. I do want to bear testimony, however, as to my feelings. I have never felt more grateful in my life for the knowledge that I have of the gospel than I feel today.

I can scarcely conceive of the feelings of the man who has no faith in God, and no belief in revelation and in prophecy, when he

views the calamitous condition of the world today, without that hope that comes to the heart of the believer.

This is a day, my brethren and sisters, when more prophecy is being fulfilled, perhaps, in a given space of time than has ever been known to be fulfilled in the history of the world before. I speak not only of the prophecies that have been uttered and written predicting the establishment of the Church of which we are proud to be members, although these prophecies are among the most important that have ever been uttered by men under the inspiration of the Spirit of God. These prophecies are being fulfilled, and have been fulfilled in the establishment and building up of this Church, all the time, from the first manifestation unto the Prophet Joseph Smith, in the spring of 1820, that marvelous manifestation which made clear unto men again that God lives, and that his Son Jesus Christ lives, and that both are in the likeness of men, or rather that man is in the likeness of the Father. No greater revelation can come to man than that; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." If I had time I should like to dwell upon that but as it is I shall only say that any man who receives the testimony, that God is a perfected man thereby is inspired, to fashion his life, his being, like unto that of his Father. That great manifestation has taught us the truth about our Father, and has thus pointed the way to our perfection.

The very fact that we are in this building, assembled here upon the tops of the mountains, organized

and established here, is proof of the fulfilment of another great prediction that is recorded in the book of Isaiah. The fact that we have been gathered from every nation under heaven and brought here, that we have been taught the ways of the Lord, to walk in his paths, are all in fulfilment of predictions that have been made.

We did not come here to gain ease in life, nor to amass wealth. We came here for the purpose, and so did our parents, of learning the ways of the Lord and training ourselves in righteous living: and if we are failing in that we are failing in everything. It matters not how much we may acquire of this world's goods, we are failures in the eyes of God unless we are living according to his commandments.

Then there are other predictions that have been fulfilled and are being fulfilled. This condition of war and strife in the world that exists today has been predicted, and the world has been warned and forewarned by the Lord of its coming, for it is true that "surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." We have been called out of the world, and the world has been warned that the time was coming when war should be poured out upon all nations, when everybody that was wicked and would not repent should feel the wrath of God upon them. These things are coming to pass and, as I said in the commencement, there has never been a time since the beginning of the world when so many important predictions were being fulfilled except at the time when the Savior came into the world as its Redeemer.

How are we preparing ourselves for the part we are to take in the regeneration that is to come after this great war has passed and has scourged the people? I know this Church has a mission to perform, and I know that it has been established for a wise purpose. The Lord expects us, this people, to assist in regenerating the world and in re-establishing conditions that are better than they have been before. More righteousness must be in the world. Men and women must learn to acknowledge God. They must know him, and they must receive a testimony as to his attributes and being from those who know. Here in the valleys of the mountains a great people, a multitude of men and women, can stand up and testify, in all soberness and solemnity, that they know that God lives, that he is not an essence merely, not merely a spirit, but that he is a being and a personage of body and spirit combined. This knowledge will go out into the world, and will spread among the children of men. There will ultimately be established a brotherhood that will give to the world an everlasting peace.

I pray that a testimony of the truth and value of the gospel may be with us all, that we may be clean and pure and virtuous, observing that closing article of our faith that so beautifully portrays what we should be, wherein it says: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is any-

thing virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

If we could only bring ourselves to that! Self-analysis can prove to us whether we are progressing along these lines. God will be pleased with our effort to improve ourselves; and when we have set ourselves right, we can go out and teach these principles to others.

God grant that the way may be opened for us to promulgate the gospel of peace, the gospel of brotherly kindness and charity throughout the earth, I pray, in the name of Jesus Christ. Amen.

The united choirs and soloists sang, "Song of the Redeemed," solo part by Dot W. Bolto, and Don C. Priestly.

ELDER ANDREW JENSON.

(Assistant Church Historian)

I shall endeavor to divide the time that is left with President Kimball and I will try to astonish you by being brief.

First I desire to read a verse from the prophecy of Daniel: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever" (Daniel 2:44).

The Prophet Joseph Smith, many years ago (in the early days of the Church), and during his temporary residence in the state of Missouri, was arrested on a charge of treason, because he alluded to the fulfillment of this prophecy of Daniel in the coming forth of the Church

of Jesus Christ of Latter-day Saints; and, together with other men—his faithful co-laborers—he suffered several months in prison. The main accusation against the prophet was, as I have stated, treason, but of course it was a trumped-up or unwarranted charge.

The passage in holy writ which I have quoted is a part of the interpretation given by Daniel the Prophet to King Nebuchadnezzar, when that mighty monarch had a vision of a great image which symbolized certain great kingdoms which should flourish in regular succession upon the earth, and in which interpretation Nebuchadnezzar himself was referred to as the head of gold, or a world regent—a "ruler over them all."

But the Lord became very angry with Nebuchadnezzar because of his pride and arrogance, and because he would not acknowledge the God of heaven and earth, and as a punishment God took away the king's reason, after which that once mighty man spent seven years among the animals of the fields, eating herbs and grass like some of the beasts. His grandson Belshazzar attempted to mock the God of Israel by using the holy vessels (that had been taken from the temple in Jerusalem), in a drunken feast with his nobles and harlots. The Lord was so angry with him because of his wickedness that he allowed the Medes and Persians to break into his capital city that very night and kill him, thus destroying the great kingdom of Babylon, and verifying the interpretation given by Daniel to the inscription on the wall: "God hath numbered thy kingdom and finished it; thou art weighed in the balance and art found wanting;—thy king-

dom is divided and given to the Medes and Persians" (Daniel 5: 26-28).

Another man who in course of time aspired to become the ruler over the whole world was Alexander the Great who, after subduing all the nations of the earth known to him, wept because there was nothing more to conquer. It must be remembered in this connection that men did not at that time know the size of the earth; it being long before America was known to the people of Europe and Asia, and also long before the southern part of Africa, and many of the islands of the sea had been discovered; but Alexander set himself up as the great master of all, the great ruler of the whole world, and took upon himself, like his predecessors, to deprive men of their free agency and to make them slaves. But the Lord soon humbled Alexander and his days in the role of an arrogant and proud ruler were only of short duration.

Next we have the Roman empire which endeavored first in a political way and later as an ecclesiastical power to rule the world with an iron hand, and crush the people who would not yield to the dominion of Rome; but that power was also broken and the aspirations of the usurpers of authority were never fully gratified.

The great Napoleon Bonaparte tried to conquer the world about a hundred years ago. From his individual standpoint some of his plans were perhaps intended for good. He aspired, it seems, to be a great liberator of men, but he also arrogated to himself that which the Lord has reserved for Christ, the Redeemer of the world who is the only one who, according to the di-

vine plan, is destined ultimately to rule the whole earth; but the rule of Christ will be one of righteousness under which the free agency of men will be respected.

I refer to these matters in connection with an important theme which has been dwelt upon by many of the speakers at this general conference of the Church, and in reference to our views as Latter-day Saints. We have in the world at the present time another man who is not mentioned in Daniel's interpretation of Nebuchadnezzar's dream. Nevertheless he is following in the wake of Nebuchadnezzar and his other predecessors, who aspired to power and unrighteous dominion. He also wants to arrogate to himself that which belongs solely to the King of kings and Lord of lords, and aspires to rule the world according to his own notions and behests; but we know that the German kaiser will not succeed. It is only a matter of time till he will go the way of all his predecessors.

But as Latter-day Saints we know something in regard to the kingdom of God which has been set up upon the earth in these the last days by the God of heaven, in fulfilment of Daniel's prophetic utterances. The Church and kingdom to which I refer and to which the Latter-day Saints belong has quite a history already, and I will just mention at this point to Brother Lesueur, president of the Maricopa stake, that the last thing I did at the Historian's office, before this conference commenced, was to write the history of the Maricopa stake of Zion, including a history of the Papago ward—the Indian ward—which was organized in Arizona many years ago. We are endeavoring to write a true

history of the Church and kingdom of God as it has been established through the instrumentality of the Prophet Joseph Smith. Personally I have not only had the privilege with many others of my brethren, to preach the gospel in many lands and climes, but I have also had the opportunity of studying and writing the history of the Latter-day Saints—the people who stand alone and separate in many respects from all others in their day and generation—the people who are destined to exercise a great influence in the world, but not to rule with arrogance and oppression—a people who will be accepted by Christ when he comes to reign as the King of kings and Lord of lords. We firmly believe that at some future day the Church of Jesus Christ of Latter-day Saints will become known and accepted for what it really is, and that millions of people shall not only know the Prophet Joseph again, but shall also know many other faithful men who have labored for the salvation and liberties of humanity. When that day comes, the people of the earth will become immensely interested in the history of the Church out of which shall grow the kingdom of God.

For many years some of your brethren at the Historian's office have been busily engaged in important historical labors, aside from other duties. We have written histories of every stake of Zion, and of every mission field throughout the entire world, and it may be gratifying to the hosts of Zion, including those who are present here today, when I say that we have almost completed this task which was commenced thirty-one years ago. We have proceeded so far with the histories of missions,

stakes, wards, and conferences that we now need a more thorough co-operation with some of those who constitute the membership in the various stakes and missions. I have already suggested on a number of occasions that a historian be appointed in every stake of Zion and in every ward throughout the Church to co-operate with the Historian's office, in order to make our histories accurate and complete in every detail.

We have already prepared a great deal of material which we expect in the near future to read to the people, and in order to complete our labors, we expect before long to make a trip throughout the stakes of Zion and read to the old settlers and others in the different wards and settlements of the Saints such parts of the history as pertain to their particular ward or stake; and when this is done and the local historians otherwise have had an opportunity to assist us, we hope to possess the most complete and accurate history that has ever been prepared and written about any people in the world—a true history in the fullest sense. It may not be amiss to state here that historians sometimes are the servants of those who will pay them for their labors, but the histories which we have prepared and are preparing of stakes, missions, and individuals are written from an impartial standpoint, as we have worked independent of any favors on the part of any individual, except that common Latter-day Saint hospitality and assistance which we have met with almost universally everywhere in our travels.

In the various stakes of Zion there are still alive many men and women who have figured as faith-

ful and successful workers in the Church; and there are many others now dead who from the beginning took a most active part in the establishment of God's work upon the earth. These faithful workers in the good cause should not be forgotten, and we are endeavoring at the Historian's office to record certain facts concerning them which will cause their memory to live forever.

Those of us who are working faithfully in the Church today will, like our predecessors, grow old and pass to the great beyond, and our children and grand children will, as time rolls on, include us among the founders of the great kingdom which Daniel speaks about. I will say here that your historians have been pursuing a plan by which faithful men and women can be placed on record without being sold into the hands of strangers who come into our midst for the sole purpose of financial gain. These strangers have charged from twenty-five to a thousand dollars or more to write a biography of a man or a woman who has figured prominently among our people, omitting, of course, those who could not raise the amount required. It is not necessary to submit to this method of having biographies written because the work done at the Historian's office is of such a nature that even the poor are given credit for what they have done. If a letter should be received by any of our leading men emanating from the Historian's office concerning biographical matters, let me assure you that it is not based on selfish motives, but only intended for the good of the people, and calls only for proper co-opera-

tion on the part of those who are entitled to credit. Here is, for instance Apostle Charles C. Rich, whose grandson has addressed us to day, and many others, whose names and deeds should not be forgotten, but in order to preserve their memories it is necessary that histories of their lives should be written. Think of the members of Zion's Camp, the Utah pioneers of 1847, the members of the "Mormon" Battalion, the martyrs of the Church, the missionaries who have died abroad, etc. The great majority of all these would be forgotten in a generation or two, were it not for that which shall be recorded about them in history. By co-operation we can perpetuate the memory of all faithful workers in the Church, rich and poor alike, and that is what we have aimed to accomplish.

May God bless us who are now workers in the Lord's vineyard, and enable us to be faithful and true, even as our fathers and mothers before us have been faithful and true; and if we can, Nephi like, do greater works than our fathers have done, it is our privilege to do so, because we have better opportunities in many respects than they had. May God enable us to be what he wants us to be and remain true and faithful to the end, and may we to the very best of our ability do our part to promote the interest of this great kingdom which Daniel speaks of—a kingdom that shall endure forever! and by and bye will come our turn to be rewarded for our faithfulness.

That God may bless Zion and her interests everywhere is my prayer in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of the Seventy.)

There is only a few minutes left, but we will presume upon your time as we have two duets that we desire to have sung. There isn't any part of our services more inspiring than the singing and at no time have I heard anything better than the music and singing during these services.

"Stay Thou with Me" was rendered as a duet by Myrtle W. Doelle and Joseph Kjar, preceded by the following remarks:

PROFESSOR EVAN STEPHENS.

I want to say a word in explanation of this duet. I was requested to put this piece on, through some of the brethren hearing it in one of our wards, last Sunday night. I want to say a word about it for fear you will misunderstand the object of it. You might take it to be a secular, or what is sometimes termed a "love" duet. The idea is this: I have been asked thousands of times, probably, by different people who have good voices and musical ability: "Brother Stephens, I have a gifted son, a gifted daughter, would you advise me to send them abroad to study?" "Would you advise me to take or send them away from home for study?" This piece has been written for an answer to that question. My answer is, "No," and this song, "Stay Thou with Me," is partly the answer. We have developed some splendid talent by sending it away, but as a rule, I think it is safe to say, if our young people have ties to cling to, in nine cases out of ten, it is better for them to "Stay thou with me: from

my side may it not lure thee." The subject in this duet is in that way really a reply. Do not go from home; and so "Brother Stephens has not put on some 'love' duets in conference." This one is a sermon in itself.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

This is the first time in twenty-five years of missionary service that I have been honored to preside at a public meeting connected with the Semi-annual Conference of the Church, and I would like to preside with a good deal of dignity, and have tried to do so.

I am a little nervous when given an opportunity to speak, knowing that what I say will be taken down by a stenographer, and when my discourse is written in cold type, it doesn't read well or sound good to me, as it has but little spirit, and no feeling in it. I am now speaking of my discourses.

My most fervent desire is to speak of what I know and how I feel, but it's a great fight to be able to express your real feelings. I am looking ahead, and worrying about some things that are useless and a waste of energy. At times I am exercised about death and the hereafter, but as Charles Frohman phrased it, under spiritual enthusiasm, "Why fear death? it is the most beautiful adventure of life." I would like to die, if I can, without fear, in fact, die like a Roman.

My purpose is not to discourse on wonderful things, that I have achieved and experienced, but my wish and desire is to reach the hearts of men. I only wish I was better understood; but unless men are of my temperament and see

things as I see them, with a moving picture mind, they can not comprehend things in the way I do.

I may not stand blameless before God at the last day, but I am not afraid to meet my God and be judged by the Lord as to my desires, efforts and works. I understand the gospel of Jesus Christ well enough to know that God is perfect and deals out justice and mercy to his children; Jesus Christ is the door to the sheep-fold, and with all my many imperfections and weaknesses, if I am invited by the Master to come in at the door, all men who try to block my way will get run over and pushed aside.

I do not trust in man, but I honor and respect men who hold the Priesthood of God. I haven't given my life for this work, but have shown forth a willingness to place the little I have on the altar. I haven't been called, nor asked to do anything, that I have not responded. No appointment has been given me that I have not filled, in my way, and to the best of my ability.

I can do anything I am set apart to do, if I have the spirit of my appointment and am humble and prayerful.

I know the sick are healed through the laying on of hands, as well as any man in all Israel, as I have witnessed the healing of the sick. I know we have the spirit of prophecy, for I have tried it out, and it works all right, if you get the spirit of prophecy. This work is true. This is the Church of Jesus Christ of Latter-day Saints, but when you so testify it ought to be done by the spirit of prophecy and revelation.

As far as the Government of the United States is concerned, I feel

somewhat like General Pershing did when he offered to the Allied nations the army of the United States. We parents give to our country our sons just as gladly and freely to enter into this great struggle for justice and liberty for humanity.

If you can grasp my meaning you will know exactly how I feel towards the Church and the Priesthood. The Lord knows I love the Church, her people, and my Country, and I have no fear that the Lord cannot overrule and overturn nations and people, until they shall repent and serve him. The Lord has taken care of me, and I have learned to trust him, as he is a good Master, and he is full of mercy, justice, kindness and love.

I feel to say, "God save the people, not kings, but the people." If I had written that poetry, I would have said, "God save the people"—and to — with the kings, but as I didn't write it, will refrain from saying it.

Brethren and sisters, this work is true, for I have worked and labored in it until I know of its truth. I am now going to ask you a few questions: "Do you know of anything in all this beautiful world that is more important than human life?" You don't, do you? I will ask the same question in another way: "Do you know of anything in all this great universe that is dearer to the Father than a human soul?" You don't, do you? Of course, you don't, as the Lord said in the Doctrine and Covenants, "And if it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great will be your joy with him in the kingdom of my Father."

To be saved in the kingdom of God is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation. Then "soul hunting" is of far greater importance than spending one's life in money seeking, and the accumulation of wealth. I can see that the things of God must be made more interesting than the things of the world; that the things of God must be better advertised than the material things of the world.

I almost forgot the one thing I desired to say, and that is: God bless the choir, the singers and musicians. I know as well as I know anything that the Lord will bless Brother Evan Stephens; and as a servant of the Lord, I promise him he shall have the Holy Spirit to comfort and console him, and he shall not be lonely or desolate among this people. God bless all these sweet singers he is training. Little do you people know what it costs in time, effort, and study, to acquire the art to sing; if we as a people put forth a tithe of the effort they do to sing, in studying the word of God, we would be the most intelligent people in all the world. The Lord bless you. Amen.

After singing, by the combined choirs, "Grant us peace," President Rey L. Pratt pronounced the benediction.

SECOND MEETING OUT-DOORS.

A second outdoor meeting was held in front of the Bureau of Information Building, at 2 p. m., Elder Charles H. Hart, of the First Council of Seventy, presiding.

The music and singing were furnished by the Ensign Male Chorus.

The chorus and congregation sang: "Let Zion in her beauty rise."

Prayer was offered by Elder Wm. E. Evans.

The chorus and congregation sang: "Lo, the Gentile chain is broken."

ELDER LEWIS ANDERSON.

(President of South Sanpete Stake of Zion.)

My dear brethren, sisters, and friends, I do not know whether I shall be able to make you hear what I may have to say to this vast congregation gathered upon these grounds. I am very grateful to my heavenly Father for the blessings that we enjoy through his Holy Spirit, poured out in great abundance upon the Saints who have been gathered in this Conference. The blessings of our heavenly Father have come to the people in these valleys of the mountains. His gracious care has been over them. Prosperity has attended the efforts put forth by the people who have gathered from every land and clime, and God has been merciful unto them. He has granted unto them health and strength, the comforts of life.

My reflections have gone out to the time when I first saw this spot, in 1859. The first worship that I attended was in a little building that was located here in the southwest corner of this block, as I remember it. There were none of these elegant buildings erected at that time—the holy temple here, the tabernacle, and these other magnificent buildings of worship erected for the

good and blessing of the Saints and the preaching of the gospel. All these have come since that day. I remember vividly the instructions given by the late President Brigham Young upon several occasions, not only in the services held in the tabernacle, but I also remember vividly the instructions given by him on the tours that he made of the various settlements of the Saints in the southern part of the country, where I was reared.

I remember the counsel and instructions of a practical nature given unto the gathered people. I remember distinctly the counsel in relation to being self-sustaining, frugal, and building up homes and cities in this land of Zion. Those practical words of instruction have been followed up, as we heard, too, in the opening session of the Conference from our beloved President Joseph F. Smith.

I believe in a practical religion. I believe in that which shall build up, advance, comfort and bless man upon the earth. I believe in that which shall bring about the preaching of the gospel of the Son of God, both at home and abroad, and aid this great work that God has established in these the latter days. I am thankful for the work that has been accomplished in the building of temples in our midst, in which the gospel of salvation can reach the living, and the dead as well, for the gospel is not all to the living, it is also to the dead. I believe in the literal scriptural sayings of our Lord and Savior Jesus Christ and his apostles. I believe they are literally true, and that our Master, when he went into the spirit world, preached the gospel to those who had gone before, who were some-

time disobedient in the days of Noah when the ark was preparing. I believe in the mission of the elders of Israel who have gone before. I believe that the gospel is to be preached on the other side as well as on this side. I also believe that it is the duty of Latter-day Saint elders to preach the gospel in every land, clime, to every people—for I believe that the Lord has said that when this mission shall be finished that the end will come. The testimony of the message of life and salvation must go to all people of the earth, before the consummation of that which has been spoken by the prophets of the Lord.

The gospel means a great deal to us, not only in the word but in the living of it. I believe it is right to have faith in the Lord Jesus Christ and in his mission and being. I testify to you of this knowledge, and I am grateful for the testimony I have that God lives, and that Jesus Christ is his Son. I am thankful, my brethren and sisters, for the principles of the gospel wherein repentance is brought to those who need repentance; and I am grateful for the blessings of baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost. These are principles of salvation, and no one, according to the holy scriptures, can enter into the kingdom of God without these ordinances being administered unto them. This is the word of the Lord, and these principles are plain scripture. They are set forth for our guidance. But these are not all that Latter-day Saints need to observe. They are the ordinances that are required. Then there is the living of the gospel of the Son of God, there is the putting into

practice the teachings which he gave unto men while he was upon the earth. These sometimes are difficult for us to observe as we ought to. If we did so, we would be the best people upon the earth. Notwithstanding, I say, that we *would* be the best, we *are* the best people upon the earth, inasmuch as we observe the commandments of the Lord. Ours is a practical religion, it is an every-day religion—with us it is not simply going to the house of worship upon the Sabbath day. That is required of Latter-day Saints, and a great many of them forget this great blessing that they enjoy of observing the Sabbath day and assembling in the worship of our heavenly Father. I believe that wherein we do not observe the day set apart for the worship of him, we become spiritually sick, and become dead branches, as it were; and the Spirit of the Lord will withdraw from us, inasmuch as we do not observe this commandment of the Lord.

I have had a great deal of pleasure, my brethren and sisters, in the work of the salvation for the dead. I have had the honor of associating with my brethren who have presided over the Manti temple from the beginning, in 1888—President Daniel H. Wells and President Anthon H. Lund, President John D. McAllister, President John B. Maiben, and others who have been there. I had great pleasure in associating with and partaking of the spirit with which they were imbued. I remember very vividly the instructions of our beloved President Daniel H. Wells, who was the first president of that temple. I remember what he said relating to the preaching of the Prophet Joseph

Smith in the city of Nauvoo, and of his own conversion into the Church of Christ. It will be remembered that at that time he was not a member of the Church of Jesus Christ of Latter-day Saints, but a staunch friend of the people of God who had assembled there. And he said upon one occasion that there was nothing in the gospel of Jesus Christ that so appealed to him as the principle of the redemption of the dead, brought forth by the revelations of God through the Prophet Joseph. He had, he said, gone to many denominations. His father had not been a member of any church. His anxious question was as to his father. Where would he be? Of course, he was answered that there was no redemption for him; he was entirely lost—*his father and mother were lost, and they would not associate together!* That was the word that he received. But the Prophet said that we should be joined together with those of our kindred who had gone before; that there was salvation for those who had gone behind the veil, for the dead; and the gospel was being preached to them the same as to the living. We have an abundance of scripture relating to that matter, which gave him comfort and joy, and which upheld him, and he said, “Where my father is and my mother, there is where I desire to be, and with my kindred.”

That is the doctrine of Christ, who gave it. His apostles who followed him, also preached it.

My brethren and sisters, I rejoice in the blessings of our Father unto us as his people; and in the gifts and blessings that we enjoy in this land. I am thankful for the freedom that exists here, the blessings

that have been poured out upon this land of Zion, land of liberty; and I trust that we will be found worthy, and in the ranks of those who shall defend the principles of right and liberty all the days of our lives. It has been said in times past that as a people we have not been loyal; we have been falsely charged with not being a loyal people to our Government. I do not know of anything that speaks louder than the works that have been and are being done by the Latter-day Saints today in offering our sons and our daughters to go to uphold and sustain the principles of right and liberty; and in contributing of substance freely for the cause that we believe to be right, and for the upholding and sustaining of the great Constitution of our land. By the blessings of God, no king shall rule upon this land! God has decreed it, and I know that his words will not fail. God bless you, my brethren and sisters, is my prayer, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

I rejoice, my brethren and sisters, in this opportunity to bear testimony to you who have come here to receive the word of the Lord. The opportunity and privilege which is afforded us to assemble as members of the Church, to receive instructions at these conferences, will at the end of the ordinary life prove a liberal education in the vital things of life. And I do most sincerely hope that we shall not only come here to listen, but to believe that which we hear, and that we shall adopt it into

practice in our lives. I have observed that it is easy to listen, and that it is difficult to practice that which we know we ought to do. I have occasion to know that many times we have to be reminded and told over and over again the things we ought to do and we know we ought to do them, but we do not have the courage to do them. I remember a physician advising a certain man that if he did not quit the use of liquor, he was going to suffer a premature death. The man who was then advised ceased the use of liquor; but the physician who had administered the admonition died a drunkard himself, notwithstanding he knew he was doing wrong. What we lack is the moral courage to carry into execution our convictions.

My brethren and sisters, I feel that many of us Latter-day Saints have treated very lightly the instructions and the counsel that have been given to us by the leaders of this Church, we have not profited by their advice, and we will reap only that which we have sown. We shall discover that we will not escape the chastening hand of God, after having been taught and admonished, and we shall find God will not be mocked.

I believe that this is the day of judgment. I believe that we are approaching a time when men and women cannot mock God and live in open defiance of his law without soon coming to answer for the responsibility that rests upon us to act as we please. I believe, brethren and sisters, that we live in the most important age the world has ever seen, a time foreseen by the prophets of old whose minds were lit up by inspiration when they

spoke and talked of our day. There is not a man or boy here with whom Abraham would not have exchanged places. There is not a man that any of the worthy prophets of God would not rather have changed places with and lived in this day of wonderful opportunity, this day of the consummation of God's great purposes in the earth. They would rather have been where you are than where they were.

I think sometimes we live too close to wonderful things to really realize them. I often have the opportunity of standing on Portland Heights, west of the city of Portland, and looking sixty miles east. On a beautiful, clear day, I can see rising majestic above the Cascade range of mountains, Mt. Hood, eternally crowned with snow, and its very base is the summit of the mountains—rising 11,000 feet to a distance approaching the storms' home; and I always go away feeling more inspired. My backbone is a little stiffer, and I feel a little more that spirit of worship and adoration of God; for not only do the heavens declare the glory of God, but his works around and about us, if we will only open our eyes, preach sermons to us. And I always wanted to go up to the mountain. I had the opportunity a few years ago, and when I reached the base of the mountain, the 6,000 foot elevation, I thought I would be filled by the wonder of that scene—but instead, I was up against the face of a great cliff that rose thousands of feet above me, and I could only see about a hundredth part of the mountain, and I was disappointed; but as I passed through that experience I said,

"How that is like life: we are often too close to the big and the great and the grand things to really realize and understand them. We have to get a little further away to get a proper view and understanding. I understood then why it was that he who stands out as the most illustrious character of all the ages, who is the Summit of all peaks, Jesus Christ, the Son of God, was not understood by his own generation. They were too close to him to see him. You have to get hundreds of years away before his greatness, his majesty, and his power can be seen and comprehended by the multitude. And I understood, too, how it is that the prophets have not been without honor, except in their own country and in their own time. It has taken one or two generations to elapse before men began to see the worth and the merit of those who have been the world's greatest benefactors. And so it has been with "Mormonism," and with the Prophet Joseph Smith. He was too close to the men and the women of his own time. They felt with him as they did with Jesus. Wasn't Jesus the carpenter's son? Didn't they know his father and his brothers? Just so men thought that they knew all about Joseph Smith, and that he did not have a message of any particular consequence to them! And so they chose to turn their faces away from him. But as we recede from his day, and contemplate the man and his message, we discover that he begins to rise to his own place and position, for he will stand as one of the pinnacles in the midst of the children of men; and that which he did, men shall yet come to acknowledge was

given of God, for the salvation not only of a few Latter-day Saints, but of the whole world. When the Lord has a message to give, he does not ask us, "Whom would you like me to speak through?" It is his business and right, to take a shepherd, a tax collector, or if he chooses a farmer's boy, like Joseph Smith. That is his business.

And the big thing is not after all the man through whom the message comes, but the message itself. Joseph's was a message of repentance to this generation. The Lord Almighty is deeply concerned over the men and the women of our own time. He has been pleading with us as Latter-day Saints to do the work he wants us to do; but we have sometimes been very stubborn and indifferent to the message, and we have had to be forced, by circumstances that surrounded us, to do the things the Lord wanted us to do, because we were unwilling otherwise. But he has in his mercy hedged up the way and provided the means by which we would move where he wants us to, and do the things he wants us to do.

And as he has been dealing with us, so is he dealing with the nations of the earth. And so I have this testimony—that God loves the whole world, and will save all men if they would repent—and yet not one single soul will escape the consequence of wrong doing, except he repent. I say that this is a day of judgment; and I want to testify to you that the judgments of Almighty God are only beginning, and the war will go on, the judgments of God will go on until his purposes shall be accomplished in the earth, which is the humiliation,

and repentance of the children of men.

I want to testify that what Elder Whitney said this morning with reference to God compelling men to obedience, is true; this has been witnessed many times in this generation.

I recall a circumstance that happened some six weeks ago in British Columbia, one of the conferences of our mission. A certain man had been approached to obtain permission to have his daughter baptized. The wife and some of the children belonged to the Church. He first gave it and then rejected the elders and withdrew his permission. They labored with him two or three nights in succession trying to persuade him not only to give permission for the daughter to be baptized, but to be baptized himself; and at last he became bitter, abused them, refused to have anything more to do with them, and said he was sorry he ever met the "Mormon" elders. When they left him they told him that they had borne witness and testimony to him of the truth, that he knew enough to condemn him, that they would be witnesses against him in the day of judgment, and that the Lord would deal with him. He simply laughed and said, "I am not afraid of the consequences, don't you worry at all about the judgment." The next night about 9 o'clock he was stricken with a malady that the physicians who were called could not diagnose, only that he was dying, that he was filled with pain from head to foot and he writhed in agony, and refused to respond to the treatment that was administered. He suffered for hours, until his proud, haughty

spirit was broken. And then he turned to his wife and said, "You go find those 'Mormon' elders." It was one o'clock in the morning when the brethren were brought to his bedside; he began to cry when they came in, and said, "I have been in hell this night. I have been taken at my own word, and God has punished me." And he humbly begged their forgiveness and said, "I will not only give consent for my daughter to be baptized, but I will be baptized myself." They laid their hands upon him and blessed him, and his malady left him. He arose the next day, and with his daughter was baptized. I saw him three days later, and heard his testimony, and he said: "As Paul was stricken on the road to Damascus, so have I been stricken, and I am now willing to do what the Lord wants me to do."

I want to say that while the Lord may be swift in some instances and slow in others, just as sure as we live, he will not be mocked; and we shall come to judgment. We may hide our sins, we may try to cover them up, but every one of us shall come face to face with the judgment, sooner or later. O, may the Lord be merciful to us and chastise us before we have to go too far.

I spoke yesterday concerning the war and its effect as I witnessed it in some of our Canadian territory, where we have seen the spirit of repentance coming over the people, and men began to enquire after the gospel. When our elders came to the homes of the people where the son or the father had been taken—for there was a terrible loss of life in the first companies of Canadian soldiers who went to Europe, and there was scarcely a block where

there was not somebody weeping for the loss of their dead—the thing they wanted to talk about was the dead loved one. The sweet comfort of salvation for the dead, as revealed through the Prophet Joseph Smith, has brought consolation to many thousands of people; and many began to pray to God who never prayed before. When a man begins to pray, he begins to repent and turn from the wicked things which he has been in the habit of doing. A spirit like this took possession of the people until we had an increase in baptisms of ten times as many as in any preceding year. I am expecting to see that same thing start all over this and other lands.

We received the word of God not only for the Latter-day Saints, but for the whole world, to avoid the use of intoxicating drinks, to observe a more strict diet in the use of meat, not to use tea and coffee; and only the Latter-day Saints have believed this doctrine. The result of obeying it has been that when our boys go to the cantonments, their physical examination stands higher than any other class of men. When some of our boys from one of our "Mormon" settlements in Idaho recently passed their examinations, the physician said, "Where did you boys come from?" they told him. "Well," said he, "I have never examined as clean a bunch of men in my life." There were not one among them that was not physically sound and perfectly clean.

A major in the army, a "Mormon" boy, said to me: "I never appreciated the teachings of my father and mother until I came out here. I did not pay much atten-

tion to the Church, but when I came here and found the truths I had been taught were the very things now demanded of me by the officers of the army, I have a greater respect for my Church and parentage than I have ever experienced before.

One of the greatest commercial advertisers, and organizers of commercial bodies, spoke in our chapel at Portland a few years ago, he had experience not only among the Latter-day Saints, but all over the world. He turned to a company of "Mormon" missionaries, and said, "If you want to win the laurels and the plaudits of the world in the future, you just stay by the standards of your fathers and mothers, and you will come out on top with your colors flying. Do not abandon the things that they have held dear." He died last year, but this was his testimony, and this is my testimony to you, brethren and sisters. It is being demonstrated in the cantonments where our "Mormon" boys are now reporting for service. But the beginning of the reformation, and the change that the Lord wants to spread all over the world, until the whole world shall keep the Word of Wisdom, too, is coming. We have been preaching prohibition, the abstinence from the use of liquors—and I want to tell you that it would have taken fifty years to have accomplished the change among the nations of the earth that has come during this war. The Lord has forced the circumstances of nations so that they are abandoning the use of liquor.

We will come to the day when we will abandon the use of tobacco. Instead of sending train loads to our boys to undermine their health,

we will be loading those trains with food for them; and instead of using the acres that are now planted to the raising of tobacco, we will raise wheat and other substances that shall be needed. We will come to the day when we will have to conserve this land for raising of more beneficial things; so the heaven is working and God's purposes are being accomplished in the nations of the earth through the chastisement that is coming.

Now, brethren and sisters, I do not think there is an experience through which we have passed but that has its lesson. What is the lesson to us? The lesson to the Latter-day Saints is this, that we who have been called and chosen to be the ensign, the pattern, the example to the world, shall set our houses in order, that we shall turn our faces toward the Lord. And we know many of us have neglected him. We know we have failed to keep the commandments of the Lord. We must repent, for if we do not repent, we shall be chastised too, for the Lord does not look upon sin and wickedness in a Latter-day Saint with any degree of allowance, any more than in anybody else; but because of our knowledge, greater responsibility rests upon our shoulders.

Brethren and sisters, be not alarmed or disturbed if our boys go into battle. Be not concerned if some of them lay down their lives—for if so, it shall be that we too need to be touched, and have our hearts turned back to the things of God that some of us have almost forgotten. In our mad zeal in the accumulation of the things of this world, we have almost lost sight of the purposes that God had in bring-

ing our fathers to these valleys of the mountains, giving them more precious things than gold and silver. The blessed heritage of the gospel has been entrusted into the hands of the Latter-day Saints. The world has riches beyond anything we have, but we have the one precious thing that they do not have, and it is worth more than all other things in the world—the saving principles, the priesthood, the virtue and the power of the gospel of the Son of God. And that is the thing the world will desire more than they want anything else, and they will come to it. Shall we be prepared to give it to them? We will be, if we are wise; and this is the day when I say we ought to set our houses in order, a day when we ought to repent. And if we need chastisement, it will come to us, and sorrow will come to us, only for the purpose of turning our hearts to the Lord in humility and faith to obtain and maintain the blessings God has promised to the faithful.

My brethren and sisters, I have a testimony as I have labored among the soldier boys who have been in these camps, that their faith is growing. I have listened to their testimonies, I have had the pleasure of ordaining to the Melchizedek Priesthood a score or more of them, some were not even deacons, when they went into the war, but they have been reading, associating with their companions, returned missionaries, and corresponding with their bishops, and they now seek the priesthood; and I never have been more inspired in my life than in laying my hands upon their heads and blessing them and conferring the priesthood upon them, and I

have never seen men more eager than some of them are. Do not fear for them, for my testimony is they are going to be on their mettle and keep the commandments of God, they are preparing themselves if necessary for the great sacrifice.

When General Green, the commander of the Ninety-first Division at American Lake, returned recently from France, he wanted every man in that cantonment to obtain a Bible, and said, "I want them to read over and over the story of the God-man who died for men, that you too may learn how to die for men." His statement to me was that he wanted our boys to have all the benefits of their church, all of its instruction and inspiration possible; this spirit is dominant among those men, and I say to you that I have a testimony that the majority of our boys will come back again.

The Lord Almighty made a promise that in the last days he would mark his servants, even as the lintels of the doors were marked in ancient Israel, and the destroying angel who passed by spared those houses, so shall his servants be marked in their foreheads and spared destruction in the last days. I may not see the mark but the destroying angels shall, and in the midst of battle his servants shall receive protection.

We have had some ten of the brethren, members of the Church, in this battle since the very beginning, three years ago. They have been in all manner of difficulties. A shell exploded near one of them and threw him forty feet in the air, and he fell on a pile of bricks. Three vertebrae were dislocated, but he recovered. They have been

in the midst of fire, but not one has lost his life, although they have been wounded. One of the brethren told me that he was in charge of a squad of men carrying the stretchers that picked the men up right where they dropped, in the battle field; and he was in the midst of bursting shells for hours, and he said, "I never went a step of the way that there was not a prayer in my heart to save those poor wounded men and save my own men and escape, and many times the inspiration of the Lord came to me, 'Take this road out,' 'Stop there,' 'Turn there,' and immediately I have seen where I stood, a shell drop that tore everything to fragments, and we would have gone into eternity."

I do not think the Lord will take hold of the shell and turn it away from your boy, but I think the Lord will put it into the heart of your boy to be in a place of security, and those who command him will place him where he will do his duty and where he will be safe; and the angels of the Lord shall be there, and it is my testimony that a majority of them shall come back home.

I listened to the testimony of Harry Lauder, the great Scotch comedian. I heard him make a statement recently in Portland, and I give it to you as an evidence of that changing sentiment that is coming over the children of men. To young men usually death seems a long way off, but not so to the soldier boy. When we get old, we know we may be sick and near the time of death, but these tens of thousands of young men, feel that it may be only a month or two and they will be slumbering in France. They want to know what shall hap-

pen when their young life shall be cut short; so many are now interested, and we have baptized three of these young men, as a result of our labors in the cantonment at American Lake.

I now see some of the comforts and blessings of fathers and mothers having more than one son, for if I have ever seen a thing that is heart-breaking, it is to go into a home where there is only one child, one boy, and he is gone, and they are all alone. There is comfort left for those who have more than one son, if accidents do come; but there are some families whose names will be wiped out, they have had only one child. Harry Lauder had but one child, never thought he would perish, but he did, and when the blow fell upon him, he was dazed, and said for days he was beside himself in grief. "At times during those first days," he said, "I almost questioned the justice and wisdom of a God who would allow such a thing to happen." And then he said:

All this time while I had been raging against the cruel fates which had taken my son, there had been comfort and peace in store for me, and I had not known it. And that comfort and peace lay in my belief in God and a future life beyond this sphere.

Now, while the pain and grief had been blinding my eyes, God had been waiting patiently for the first sharp agony to pass away, and when it did he gently lifted the veil from my eyes and showed me the promised land beyond. I mean that suddenly I realized that I had not seen the last of John, and that we were sure to meet in another world.

Oh, that I could convey unto you the healing balm that that thought was to my soul! I would that I could picture to you the joy of the thought that I was to see my John again at some future date, just as if

he had simply gone on a long journey, and was waiting for his mother and me to come to him. And I brought his image before me, and imagined him holding out his arms to his mother and myself to fold us within his loving embrace, and in the joy created by that picture I was able to assuage some of my pain and distress, and return to an almost normal state of mind.

And because of the great comfort that my belief and faith in the future life have brought me, I have become humbly grateful and thankful that I never mocked the name of God or cast him from me at any period of my life. Because I know, I am convinced, that he has helped me to bear this great blow by making my conviction that this life is not the end stronger than ever.

This spirit is sweeping over the world. And now the doctrine we believe that we shall live again, and be the same individual after death as in this life, though at one time believed only by few others than the Latterday Saints, has become the source of comfort and happiness among the children of men, and now they know they would not be satisfied if they could not meet the very John they laid away. They want to see him in the exact form and features, the very same individual. And now the blessed hope of salvation for the dead will come naturally into their lives. O, how wonderful are the provisions of our Father to meet all the emergencies of life—its joys, its sorrows, its distresses. Here is a gospel that meets all emergencies.

But unless we keep the commandments of God, we shall not reap the results of joy, and happiness, and security, and safety in the midst of troubles that are to come. My brethren and sisters, this is my testimony, that God lives, that this is

the hour of judgment, the day of repentance, and that men will be forced to yield even through much sorrow and affliction if not otherwise, for it is the time when they must yield to the will and the purposes of Almighty God.

May he bless us and help us as members of his Church to stand in our place and discharge our duty, and come out victorious whether we live or whether we die, that we shall be prepared to come into his presence and into that realm where we shall meet the blessed, and redeemed, and saved in his celestial kingdom, I humbly pray in the name of Jesus. Amen.

ELDER ORVIL S. THOMPSON.

(President of Millard Stake of Zion.)

My brethren and sisters: I am overwhelmed with the sense of the responsibility of this moment. I think I have never before been so thoroughly impressed with the responsibility that attaches to an elder of the Church in occupying this position, as I have been during the sessions of this conference. The thought has come to me that here are men and women who have traveled great distances, from Canada, Arizona, Mexico, Idaho, our surrounding states, and from the furthestmost points in our own state, who have come up here to be instructed. And how brief and how precious is the time in which to receive the many instructions given! So, I pray, my brethren and sisters, and ask your faith and support, that the time I have been allotted shall not be wasted, but that the Lord shall inspire that which I may be led to say. - - -

I wish to express my approval,

my hearty approval, of the spirit and business action taken in this conference from the beginning until this moment. I want to express my approval of the selection of the man who has been called to fill the vacancy in the quorum of the Twelve Apostles, caused by the death of Elder Hyrum M. Smith. I have known Richard Lyman for many years. I bear record of his virtues, of the uprightness of his life, and of his ability. I see in him a worthy son of an illustrious sire, worthy to carry on the splendid work left by his father. Since the death of Elder Smith, questions have come to me frequently, "Who do you suppose will be the new apostle?" It is a natural curiosity that comes into our minds on these occasions. But in answer to that, universally I have said, "It is not my business to choose, not my business to select, not my business to nominate—it is only my business to be in a position of faith and confidence in regard to the leaders of my Church, that shall lead me to sustain and support any one who shall be selected under the inspiration of the Lord, through his servants whose duty and privilege it is to nominate to these important positions.

That faith and confidence and devotion which I desire to show to the authorities of the Church I extend also in a very large measure to the authorities of our Nation in this hour of our national crisis, that I shall not destroy their influence by destructive criticism, but rather that I may help them if possible, by my helpful work and sympathy.

I rejoice in the testimonies of the conference, in the splendid instructions, at the opening session, by

President Joseph F. Smith; and I have thought that if the Latter-day Saints had obeyed the instructions that were given in the early days of the Church, in the conservation of their resources and in the patronizing of home institutions inaugurated for the manufacture of the things necessary for the support and comfort of the people, that we would indeed be in a splendid condition at this day and time, and the necessity of teaching conservation and supporting home industry would hardly be necessary among this people.

I thought of the splendid work in the past of the Relief Society, of the thousands and thousands of bushels of grain stored in the granaries of our people by the officers and members of that organization—of the instructions given by President Brigham Young and with what enthusiasm his counsel was taken up in the early days of the Church by the sisters. But we went along in a kind of a haphazard easy-going way, the necessity for that grain in the future seemed to grow more distant, we lost interest, the wheat was sold, the money invested in other things. The thought came to us that with the increased means of transportation, with our immense resources of land and water, there never could come a time again when men and women would suffer for the necessities of life, for the staff of life, the bread necessary for the support of the body.

We took up with the idea of the world, as announced just previous to the outbreak of the great war by a great educator, even within the walls of our Tabernacle, that a great international war for the

future was an impossibility, because men had become too intelligent, the financial magnates of the earth would not finance another great struggle, and we might never expect to be engaged in another great conflict. But the Lord had declared that the people would be chastened, and one of the means of chastening was through the effects of war. And it has come—and the benefits of those early teachings are now more apparent to us than they have ever been in the history of this people.

I rejoice in the testimony of Elder Melvin J. Ballard in regard to the condition of our soldier boys located in the cantonments of our country. The United States Government issues daily an official bulletin, which contains a description of the orders and activities of those located at the seat of the Government. One of the items which I usually read with interest each week, in this official bulletin, is the health conditions of our soldier boys in the cantonments in the United States; and the particular feature that I have paid attention and interest to is that which refers to the moral condition of our young men who are in training for the defense of our country. There is a list given of the various diseases and ailments which drive men into the hospitals each week—so many cases of pneumonia, so many cases of scarlet fever, so many cases of other diseases which afflict our boys—and among these, so many that enter the hospital on account of breaking of the laws of purity and virtue, an average perhaps of from 1200 to 1500 of the latter class within the cantonments of the United States each week. I have

taken occasion to notice the comparison as between Camp Kearny and American Lake and other cantonments throughout the country, as they compare with the entrance into the hospital from these causes; and I rejoice to say that in these places where the men are assembled from these intermountain states and where the “Mormon” boys come from chiefly, that we find the lowest percentage of those who go into the hospitals from the breaking of the laws of virtue and personal morality. It is a testimony to me that the teachings of the parents have had effect in the lives of our young men, and that they have carried the principles of virtue and honesty and uprightness and honor into the service of their country. I rejoice that this is true.

My brethren and sisters, I have confidence and faith in the young men of Zion. I think they will not be recreant to the responsibility and obligations that are upon them, they will not bring disgrace upon their parents many of whom have come from foreign lands and established themselves in the tops of these mountains, and have taught correct principles to their children. I would be a despicable character indeed were I recreant to the name of my honest old Scotch grandfather, the only one of a large family who was touched by the influence of the spirit of the gospel, who left his home and friends and family, all that he had, for the gospel's sake, and came to this country. I would indeed be a despicable character if I should be recreant to the memory of my grand-mother, who came from the highlands of Scotland, and whose body was left in one of the temporary abiding places

of the Saints, in their journey to this land. I would be a despicable character indeed if I should be recreant to the sacrifice made by my grand-father and my grand-mother in laying the foundation so that I might live here in peace and plenty, enjoying the society of the servants of God. As President Smith delivered that splendid testimony that here within these mountain fastnesses is the power and authority to act in the name of God, my soul was thrilled with the truth of his testimony, and I repeat it, and bear it unto you at this time, in the name of Jesus Christ. Amen.

ELDER PETER G. JOHNSTON.

(Of the Church Auditing Committee.)

My brethren and sisters, in the humility of my heart, I earnestly desire your sympathy and faith, that I may speak the truth.

This is an historic spot, the "gates of Zion," where

Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine;

Happy Zion, happy Zion,
What a favored lot is thine!

and we will feel the inspiration of that verse and thank God that our lot is cast here.

No doctrine or article of faith do we teach our children more sacredly than that the Declaration of Independence and the Constitution of this Country are inspired of God the eternal Father; and therefore they must of necessity square with the gospel of the Lord Jesus Christ. And it might be well to examine into the truth of that statement for a moment. For example, the cor-

nerstone upon which American liberty is built, the very rock in which the flag staff of equal privileges is planted, are these words:

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Look at that for a moment carefully. "All men are created equal," say the fathers of the country, holding it out as self-evident to every thinking man, making a statement that all the world, if they desired to candidly judge the cause of America at that time, could see what was the truth. Well, is it true? Certainly, as God lives it is true, and the Kaiser will discover it is true, and the powers of the earth have felt the truth of it, and they have said, as John Jaques said:

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast,
And the wreck of the fell tyrant's hopes.

Let him or any other autocrat or despot, listen to that, for anent that stands the doctrine declared by autocracy that God gives to one man the special right to rule others. That is not true, that comes from another source, with which we have in the past had to deal.

There have been other wars than this, and we have taken part in one of them, in the heavens, when there

was presented to us the identical doctrine, not of German "kultur," but that we should be saved whether we would or no. And we said, "No, we reject the doctrine." Lucifer, the master of it, and the designer of it, with a third part or thereabouts of the hosts of heaven, were thrust out because of that autocratic feeling, that he wanted all the glory, and to save us whether we would or no. And we will thrust that doctrine out again, because we are free men!

Thank God for the declaration that all men are created equal and endowed by their Creator with these certain privileges. Oh, how magnificently that squares with the statement of the Prophet Joseph to Mr. Wentworth, when he asked for something that would express the faith of the Latter-day Saints. It begins this way: "We believe in God the Eternal Father." Yes, and the Declaration of Independence believes in the same truth and advocates it to the world; and the framers of the Declaration, with a firm reliance upon divine Providence for the support of that truth, pledged their all, including their sacred honor in its maintenance. It will stand, no matter what the cost, because God the Father has brought forth the truth in this land that he prepared for the restoration of the law of human liberty, and the law of eternal liberty, the perfect law of liberty. The gospel of the Lord Jesus Christ must needs have such a government to come forward under, and for that reason, it was revealed and brought forth in this goodly land; and, as has been said before, it can be said again, when the time comes in which the kingdom of God shall bear rule upon

the earth, the flag of this country, the flag representing liberty and equal rights, will proudly float in the breeze, hoisted aloft by those who have the power and right to defend its sanctity.

There is an inspiration in the sight of your faces. There is the belief that comes from my heart, that I feel you realize and have the testimony of this great truth, that it is unto God the Eternal Father we look for protection. It has been declared in the history of this country, as has already been made reference to by one of the speakers, that no king shall ever reign upon this land, save He whose right it is to reign—provided, however, that the people of this land will fear God and give glory to him and serve him. It is not necessary to go into the sacred history of this country, the Book of Mormon, to find that spirit—it has permeated the leaders of this land and the men that God has raised up for the preservation of human liberty; and the great Commoner, Lincoln, standing on Gettysburg, dedicating the field there for the resting place of those who had given their last full measure—if you will remember the words, the inspiration of them will come to you, when he said that it was "for us, the living"—think of it, *whoever reads that will be those who live*—"for us, the living, to see to it that this Nation, under God, shall have a new birth of freedom." He understood, he realized the necessity of fearing God and giving glory to him—and in the dedication of that field, and in the dedication of us to the purpose of the preservation of liberty in the earth, he bequeathed to us the privilege of living under God, in order that the

"government of the people" might not perish from the earth.

And the same inspiration comes down to this good day when the President of the United States said, "God helping, we can do none other than strive for the establishment of the principles that give us life." And in keeping with the same spirit, he said, "the purpose is to make the world safe for this principle of equal rights."

Latter-day Saints, of all people, have a right to feel grateful to Almighty God, and should live so that the inspiration and freedom of their lives from sin will bear testimony to the fact that we do have in keeping these statements, these sacred revelations: for it is a wonderful thing for the Church to have the statement that Almighty God inspired the framers of the Constitution under which we live; and we have that, it is contained in the 101st section of the Doctrine and Covenants. Wonderful! Read it and get the fire of it.

And oh, how thankful we should be:

Thou hast led us here in safety,

Where the mountain bulwark stands,
As the guardian of the loved ones

Thou hast brought from many lands:
For the rock and for the river,

The valley's fertile sod;
For the strength of the hills we bless
Thee,

Our God, our fathers' God.

Amen.

ELDER BENJAMIN GODDARD.

(Of the Bureau of Information, Salt Lake City)

My brethren and sisters and friends; this, of course, as has been remarked by the other speakers, is a

very inspiring sight; and it occurred to me while I was sitting here that if we could remember half we have heard, and put into practice even a tithe of the counsel and instruction given, that we had been amply paid for attending this conference. I rejoice in the good work. I rejoice with you, who are one with me in the same faith, in the instructions that we have received. And yet, it occurs to me that possibly in this vast audience there may be some who are strangers to our teachings, who understand not the doctrines as taught by us, who have not received into their hearts the testimonies borne by our elders.

It is my province to be here daily, meeting strangers who are not of our faith. I often think, no matter how large the congregation, there are some of that class amongst us; and it may be there are some right here. We distribute our literature very freely to them. We hand out our tracts, sell them the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price. What effect it has upon them we little know. We are casting bread upon the waters, and we have the utmost faith in the truth that it will be seen after many days.

A few days ago, however, I received a letter from the Northwest, which I refer to my friend, President Ballard, who goes back there. Some of our friends who have been here have scattered the literature abroad, and I am going to take the liberty, therefore of reading this letter to show the effect that it may have upon some. After saying that the letter is from so-and-so, and giving the address—giving the number and the street and the town—the letter commences, "We

'do not want any more of your tracts. The Holy Ghost dwells in this home, and we have no room for the doctrine of men and devils. We believe in a real communion with the Father, the Son, and the Holy Ghost. Praise the Lord!"

Now, I suppose to the Latter-day Saints who are here, that that appears very foolish. I want to appeal, however, to Saint and sinner who have been here this afternoon: Have you heard the doctrine of men and devils in this meeting? I appeal to those who have had our literature, who have read our tracts, who have sought to understand why we believe in God the Eternal Father and his Son Jesus Christ and in the Holy Ghost, you who have known that the "Mormons" believe in faith, repentance, baptism by immersion for the remission of sins, the gift of the Holy Ghost by the laying on of hands, the priesthood that exists amongst us, men having received authority to minister in the things of God, holding the Aaronic or the Melchizedek priesthood, laying hands upon the sick that they may recover, sending their Sons and daughters into all parts of the world to preach the gospel of the Lord Jesus Christ—in all of this, have you detected any of the doctrines of men and devils?

But I appeal to you with regard to one statement in the letter that I have referred to: "We believe in the real communion with God the Father and the Son and the Holy Ghost." I make the declaration here, and every Latter-day Saint can say amen to it, that nowhere upon the face of God's earth is there a people who have had more communing with the Father, with the Son, with the Holy Ghost than

the Latter-day Saints. What does the man want? What does the world want more than it has already received? We declare in all soberness that in this day God has given to us a prophet, Joseph Smith. We declare that when but a boy he went out into the woods to pray, and that he received a revelation from God. The Father appeared unto him, Jesus Christ appeared unto him, they talked with him. Can any man have a more real communion with God than that? We believe that God has manifested himself to his prophet, that through that prophet he has given unto us the authority, and that through his labors we have received the Church of God.

Now then, in this conference, from the beginning, on Friday morning, up to the present time, have you received anything that is calculated to inspire you to go on with the work of God? I have felt the very blood in my veins tingling as I listened to the prophets of God. I have vowed more fervently before God that I would live nearer to him, that I would endeavor to keep his commandments, that my life should be a testimony of the gospel of the Lord Jesus Christ. These are the feelings that we have had in our meetings, you have had them. Now, what are we going to do? This conference is nearly over. You are going to the various wards and stakes of Zion, and in going there, I exhort you, my brethren, sustain the brethren who have given you these instructions, let your hands be raised, let your hearts send forth prayers, that God will bless all Israel. I think we have a splendid example in Holy Writ. Let me refer to it.

There was a time in the days of ancient Israel when they had struggles just as we are having now. The time was when all Israel had to go forth to battle. You are familiar, no doubt, with the travels of Israel toward the promised land. I draw your attention to just one story. When in the midst of their affliction, when they were beset by enemies, when they were going out through the lands of the heathens, Moses, the leader of Israel, said to his commander in chief, who was going out to battle, "Joshua, choose out men, go out, fight with the Amalekites. Tomorrow I will stand on the top of the hill with the rod of God in my hand." And Joshua went out to fight, and Moses went up onto the hill, and it came to pass that as the hands of Moses got weary and began to lower, on account of his age, and on account of the time, that the Amalekites prevailed over Israel; but Aaron and Hur came to his side. They placed a rock for him to sit upon, one on each side, they held up his arms, and as long as those arms were extended to heaven, Israel prevailed, the heathen were destroyed, and those hands were raised until the going down of the sun, and victory came to them.

I have only one thought in this—when you go to your homes, when we all go to our homes, let us get upon our knees. "Not to your tents, O Israel: to your knees, O Israel!" With one voice raise your hands to heavens and pray that God will sustain the president of this Church, the apostles who are with him, all who are laboring to build up Zion, and let us feel, with one heart with one mind, that we are maintaining them in their position

as prophets, seers, and revelators. Go to our homes, yes, and pray that God will bless the President of this Nation, the Cabinet, all who are endeavoring to maintain this struggle for freedom! To our homes, yes, and upon our knees pray that God will bless our boys, to guide them in their struggles, and send them home again!

God bless you. Amen.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

The Constitution and its makers inspired—Distinguishing characteristic of the Constitution—Illustrations from the Bible and Book of Mormon showing why it is undesirable to live under kings—Germany disregarded the last five of the Ten Commandments—We are making war because war is wrong—Let us do our full duty, and sustain our country to the uttermost.

This is one of the most stationary and attentive outdoor audiences I think I have ever seen. You have listened with great interest to the important topics that have been presented to you this afternoon. I am sure that we have rejoiced, those of us who have attended these conference meetings, in the spirit and teachings of these meetings. I thought this morning in viewing the beautiful decorations of the Tabernacle with the national colors, how appropriate it is to have so decorated a hall, at a conference meeting in which an appropriation of a quarter of a million was made for the purchase of Government bonds!

I have rejoiced in the references we have had made by various of the brethren to the fact that the Constitution of the United States was an inspired document. I want to

testify to the conviction that that is true, a conviction reached by me not only from a belief in the revelation which so informs us, but also from a knowledge of the document and a historical study of its formation.

Had the document not been inspired, that grand old statesman of England, Premier Gladstone, would not have said that it was the greatest document ever struck off at a given time by the brain and purpose of man.

Had those delegates not been inspired, another jurist of our land would not have said of them that it was "the goodliest fellowship of law givers whereof this world has record."

Had those men not been inspired, Lord Bryce, the author of *The American Commonwealth*, would not have paid the splendid tribute that he does to the Constitution, giving the characteristic and underlying principles of it in substantially the same way as they are given in that revelation referred to by Brother Johnston, the 101st Section of the Doctrine and Covenants, commencing at about the 79th verse, showing the purpose of the Constitution, that men might be free, that they might have their free agency, and be responsible.

Some think that the distinguishing characteristic of the Constitution of the United States was its bill of rights. That is not true. The essential rights set forth in our bill of rights were known to mankind from an early day, from the time when the barons at Runnymede forced old King John to give them Magna Charta; and it was known in those various charters of English liberty which we inherited as Amer-

ican citizens, and which we brought with us as a birthright and a heritage when we came to this country. But the distinguishing thing, the pioneer work that was done by these delegates, was in declaring the fact that governments derive their just powers from the consent of the governed; and that is a principle that I think the Lord has desired that his people should adopt in the various ages of the world.

You read the Old Testament, I Samuel 8, where the people were desirous of having a king. Read what Samuel says to them. He is pointing out here some of the things that make it undesirable for them to have a king:

And he [Samuel] said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and they shall run before his chariots: and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not answer you in that day.

There are some very striking things here in the Book of Mosiah. I had my attention called to it this

morning afresh. In the 29th chapter of Mosiah, when Mosiah grows old, and his sons have abused the trusts of government reposed in them, and the people desire a king, Mosiah says to them:

Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you.

For behold, how much iniquity doth one wicked king cause to be committed! yea, and what great destruction!

Yea, remember king Noah, his wickedness and his abominations; and also the wickedness and abominations of his people. Behold what great destruction did come upon them; and also because of their iniquities, they were brought into bondage.

And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him, he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.

And behold, now I say unto you, ye cannot dethrone an iniquitous king, save it be through much contention, and the shedding of much blood.

For behold, he has his friends in iniquity, and he keepeth his guards about him: and he feareth up the laws of those who have reigned in righteousness before him: and he trampleth under his feet the commandments of God;

And he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws, he causeth to be destroyed; and whosoever doth rebel against him, he will send his armies against them to war, and if he can, he will destroy them: and thus an unrighteous king doth pervert the ways of all righteousness.

There is more along the same line. Read on to the 32nd verse, and then the 38 and 39th verses, showing the outcome of the matter, whereby the people selected judges to rule over them.

I have rejoiced in the teachings of the conference which will enable us to be strong and steadfast in the work which lies before us. On the matters in which our nation is involved, some plain things have been said. The truth is that a military system has developed which has disregarded the last half (the last five) of the Ten Commandments. Very largely, at least, their system stands for the disregard of those commandments. While the world slept, nor dreamed that there was great danger for the people, this military caste looked out over the land of their neighbors to the north to the Baltic, to the south to the Mediterranean, and to the west to the English Channel; and forgot the commandment, "Thou shalt not steal." And in planning to extend the borders of their country, they forgot also the other commandment, "Thou shalt not kill," and the commandment—in their system of espionage in other nations, particularly active just now in Mexico—"Thou shalt not bear false witness against thy neighbor." And other commandments their soldiers have disregarded in their work of taking forcible possession of those lands.

When we read the story of the outrage upon Belgium, of the hundreds of thousands of Armenians who have lost their lives, of the awful tragedy in Rumania, and of that great highway along which the Polish Russian refugees passed, leaving now a highway carpeted with the rags from their clothing

and the small baskets which once held little babes—and the small bones only of fingers and toes, the large bones having been gathered up, so the correspondent tells us, for phosphates and fertilizers! When we think of these things and sense the responsibility upon us as our “brother’s keeper”—in a way we realize the necessity for our position today. You say war is wrong, but it is because war is wrong that we are making war. We remained out of this as long as we could and maintain our self-respect. We had been taught as American citizens that an American citizen had rights which should be respected everywhere. The Supreme Court, at an early date had announced that principle—that an American citizen, whether upon the high seas or upon foreign lands, had rights which other nations were bound to respect. When we saw the rights of American citizens disregarded, as in such instances as the sinking of the *Lusitania*; and after a promise against ruthless submarine warfare and a system of destruction of the lives and property of our citizens resumed—the only thing that we could do and remain true to our traditions and the heritages of the past, and retain our self-respect, was to do as our government has done.

The President of the United States said yesterday, among other things:

Germany has once more said that force and force alone shall decide whether justice and peace shall reign in the affairs of men, whether right, as America conceives it, or dominion, as she conceives it, shall determine the destinies of mankind. There is, therefore, but one response possible for us, Force, force to the utmost,

force without stint or limit—the righteous force which shall make right the law of the world and cast every selfish dominion in the dust.

Therefore, it is that we stand against the system which enables men, full-grown men to drop bombs upon sleeping babes and upon sleeping communities, to destroy helpless women and noncombatant men, and we realize the responsibility that rests with us. In the language of our national hymn:

In the beauty of the lilies Christ was
born across the sea,
With the glory in his bosom that
transfigures you and me:
As He died to make men holy, let us
die to make men free.

May the Lord bless the proceedings of this conference—those who have come up here, that the words that have been given here may be borne home to the people; that we may return to our homes with a determination to do our utmost as citizens of the United States to defend the heritages which we have. With us it is a religious duty as well as a civic obligation to sustain our country to the uttermost. And may the Lord help us do this, I pray, in the name of Jesus. Amen.

After the singing of the “Doxology,” benediction was pronounced by Bishop Percy Goddard.

CLOSING SESSION.

In the Tabernacle the conference was called to order by President Joseph F. Smith, who presided.

President Grant announced overflow meetings to be held in the Assembly Hall this afternoon, under

direction of Elder J. Golden Kimball, of the First Council of Seventy; and in the open air meeting near the Bureau of Information Building, under direction of Elder Charles H. Hart, of the First Council of Seventy.

The choir sang, "For the strength of the hills we bless thee, our God, our father's God," music by Evan Stephens.

Prayer was offered by Elder E. J. Wood, President of the Alberta, Canada, stake of Zion.

The choir sang the anthem: "Watching over Israel."

ELDER JOSEPH F. SMITH, JR.

Blessings and advantages of the gospel—Turning to God because of the war—Are the people observing his commandments?—Restrictions and conservation are means of teaching righteousness—Is this means being taken advantage of?—A warning voice to the Latter-day Saints—The office and calling of prophets and teachers.

I have but one desire this afternoon and that is to add my testimony to the testimonies that have already been given at the sessions of this conference, to the truth of this great latter-day work, and to testify that I know, as my brethren who have spoken have testified, that Jesus is the Christ and that Joseph Smith was and is a prophet of God who was called, raised up and filled with the Spirit of the Lord that he might establish in the world the truth of the everlasting gospel which for so many hundreds of years had been absent from the earth, because of the transgressions of the people. It was the purpose of the Lord in calling Joseph Smith to warn the people, to call them unto repentance, and bring them into the

fold, if they would come, where they could obtain all the necessary privileges, blessings and advantages belonging to the gospel before the great and dreadful day of the Lord should come. The Lord has always raised up prophets when prophets were needed, to teach the people, warn them of threatened dangers and give them the knowledge, through repentance, by which they might escape. It became necessary therefore in the dispensation of the fulness of time and before the coming of the Son of God, for the gospel to be restored, the nations of the earth to be warned, and every man to have the privilege of accepting the truth or rejecting it.

Permit me to read a few passages of scripture from a revelation that was given over eighty-six years ago, a revelation that was given to the world for the benefit of all the children of our Father in heaven. I read from the first section of the Doctrine and Covenants where the Lord says:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken, ye people from afar, and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

We learn from the very first verse which I have read that this warning is primarily to the members of the Church. The Church had only been organized a little more than a year and a half, for this revelation was given on the first day of November, in the year 1831. The Lord speaks first unto his people and says unto them, "Hearken, O ye people of my church." Then he goes on to tell what shall befall the nations of the earth, all peoples, every kindred and tongue, provided they reject the testimony of his servants; and this warning is not only unto the Latter-day Saints, the members of the Church, but unto all the world, but I say first unto the members of the Church, because we have come out of the world and have made covenant in the waters of baptism that we will serve the Lord and keep his commandments. I wonder after the passing of eighty-six years and upwards if there is not room even in Zion for repentance.

I was very pleased to hear one of our mission presidents declare that from his observation he could report that the people within the borders of these United States, because of the troubles now coming upon the earth, were turning unto God. It was very pleasing to me to know that their hearts are being touched. While he spoke I wondered if our hearts are being touched as they should be, and if we are repenting of our transgressions, our follies, our imperfections, and if we are putting forth a greater effort to serve the Lord now than ever before? If not, then let me say to you who are here assembled, and I pray you to carry the word to those who are not here assembled

who belong to the Church, that it is the will of the Lord that his people hearken unto this commandment from which I have read and from which I expect to read still more, and observe and obey all his commandments.

Are we observing the Word of Wisdom? Are we abstaining from the use of those things forbidden of the Lord which are injurious to our health? Are we faithful in the discharge of our duties as members of the Church, in the attendance at meetings, both priesthood and sacramental, and all other meetings which it is our privilege and duty to attend? Are we true and faithful to the law of tithing as it has been given unto us, and which is, if you please, a preparatory doctrine, given as a schoolmaster to lead us unto the higher law, or are we neglectful of our opportunities in this regard? Are we faithful in remembering our prayers before the Lord day by day, not only our secret prayers, but our prayers in family organization, in the family circle? Are we in possession of the spirit of prayer? Have we made it a part of our very being? Are we in touch with our heavenly Father through the Holy Spirit, or are we not? And so I could go on and enumerate other principles of the gospel and other duties, if time would permit, but this will suffice. The thing I want to impress upon the minds of the Latter-day Saints is this: that perilous times have come. As we heard in the singing of the choir, the tares and the wheat are growing together and have been growing in the same field for all these years, but the day is near at hand when the wheat will be garnered, and the tares likewise will

be gathered to be burned, and there will come a separation, the righteous from the wicked, and it behooves each one of us to keep the commandments of the Lord, to repent of our sins, to turn unto righteousness, if there is need of repentance in our hearts.

Now, let me read again a verse which I have already read:

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

Now again:

Wherefore, the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth;

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

Now, that is the word of the Lord. This declaration is not mine, but I declare it unto you in words of soberness as being the truth which will prevail, and there is reason for us to seek the Lord and be more sober in our minds and in our actions than we have in the past.

Again, I was thinking when our brother spoke of the condition in the world wherein the people are becoming more humble than they were before the breaking out of the

war, and I wondered if they are turning from their Sabbath breaking—their excess of pleasure seeking on the Lord's day? I thought that this Government of ours is overlooking one of its most important duties in this hour of conservation, wherein they are restricting us, necessarily, perhaps, in what we shall eat, in what we shall wear; restricting the railroads in their transportation, the merchants in that which they shall buy and sell; and when they are taking charge of various other branches of industry. It struck me that they are overlooking one of the most important things that ought to be considered by the leaders of the Nation for the purpose of bringing to pass righteous peace and a successful ending of the war. That is they have forgotten or have overlooked their opportunity to restrict the people in their amusements and their Sabbath breaking, and teach them righteousness. Oh, what an opportunity there is, in all this restriction and conservation, to conserve faithfulness and humility before the Lord, if they would only require of the people to do so; but as we find, on the Sabbath day, which has been set apart by the Lord our God as a day on which we should worship him, the theatres, the places of amusement and recreation throughout this land from one end to the other, are filled and overflowing. The people are seeking pleasure, and there is still room for a great repentance. The Lord would be more inclined to hear the cries of the people of this land and aid them in the present awful struggle, if they would repent and worship him. But all this has been overlooked!

I want to raise the warning voice

to the Latter-day Saints and say to them that it is the will of the Lord, and I think I dare say so, that they should be more sober-minded as well as industrious, and should spend more time and give more attention to the things of the kingdom of God and less to the things of the world and the seeking of pleasure in this hour of trouble. Before we are through I fear we will be sobered.

Now, I will read again:

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

And he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;

Remember this revelation was given over eighty-six years ago; again:

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

Now, just another passage from this same section:

Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets;

The weak things of the world shall come forth and break down the mighty and strong ones, that man shall not counsel his fellow man, neither trust in the arm of flesh,

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth."

The Lord called Joseph Smith, and gave unto him his mission, and those who were associated with him, to teach the world the principles of the gospel. The Lord has declared, as I have read it to you here, that if the people refuse to hear the voice of his servants, and the prophets, they shall be cut off from among the people.

Well now, who is a prophet? The world has a very peculiar notion of what a prophet is. They think that the whole duty of a prophet is merely to foretell what is going to take place, that prophecy is the relating of future events, but that is only one of the duties of a prophet. I am reminded of a circumstance that took place in Israel in the days of Moses when he and seventy of the elders went unto the tabernacle to converse with the Lord and they prophesied. Two of the elders who were not with the others but remained in the camp, also received the spirit of prophecy, and uttered predictions and preached the truth without a doubt. Joshua—a man who himself was filled with wis-

dom, when the Lord through Moses called him to be the leader of the people—seeing that these men were prophesying, complained to Moses and demanded that he stop them. Moses' reply was: "Enviest thou for my sake?" Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" Then I read again in the nineteenth chapter of the book of Revelation, in that same passage of scripture that was referred to by Brother Ivins this morning, where the angel of the Lord declared to John that the testimony of Jesus is the spirit of prophecy; and the Prophet Joseph Smith has declared that every man who has come into this Church; and every woman, for that matter, who has received the testimony of the Spirit of the Lord, is a prophet or a prophetess; that every man should be a prophet, because every man in the Church should have the testimony of Jesus which is the spirit of prophecy; and he should declare the truth, teach the principles of the gospel of the Lord Jesus Christ, call upon the people to repent of their sins, and instruct them in the things of the kingdom. This is the duty of a prophet and constitutes the office and calling of a prophet just as much as the declaration of things which are yet to come. Now, these things are true.

The Lord bless you and guide you, my brethren and sisters, in the truth. May we seek for the testimony of the Spirit of God and become filled with the testimony of Jesus, that we can declare to the world that he is the Son of God and the Redeemer of mankind; and when we can do that in words of soberness, we are prophets and we

are prophetesses. Now, remember that. The Lord bless you, is my prayer in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE.

The last days—The gospel older than the law—Successive dispensations—Early apostasies—The gospel greater than any book—Need of a living Priesthood—A testimony to current revelation—Our particular interest in the outcome of the present world conflict—Principles of the Gospel unnumbered.

Verily these are the last days, the days seen by seers, predicted by prophets, proclaimed by revelators throughout the ages, and affirmed by the representatives of God in this current dispensation. In these days events develop rapidly. As on the mimic stage action increases, and in the working out of the plot and plan developments occur with bewildering rapidity as the finale approaches, so in the great drama of God on the stage of the world, the purpose of the great Master is being made plain through the portentous events of the current day. By the "last days" we do not mean the end of time. Such a concept indeed is impossible to the human mind. Duration is of necessity eternal, just as space is unbounded. So with respect to the gospel of Christ and its effects; this gospel is eternal and its extent unbounded.

Bible students recognize that Israel lived under the law, and that Christ brought the gospel which superseded the law, and they have drawn a wholly incorrect inference, namely, that the law is in fact older than the gospel. Be it known that the gospel, so far as this earth and its inhabitants are concerned, dates

from Adam. Unto him was taught the necessity of faith in the Lord Jesus Christ, not merely mental belief, but abiding, impelling, living faith, the necessity of repentance, the indispensability of baptism in water by immersion for the remission of sins, the indispensability of the bestowal of the Holy Ghost. These principles and ordinances were taught unto Adam, administered unto him, and by him were taught and administered to others. So was it also with Enoch, with Noah, with Abraham, with Moses, and with the hosts of God's righteous servants in the early dispensations, who in many instances laid down their lives in defense of the principles which they promulgated.

No, the gospel did not begin upon earth in the meridian of time. There had been gospel dispensations before, and there had been widespread apostasies from the truths declared in those several dispensations. The great apostasy following the apostolic ministry was not the first. There was an apostasy in the days of Noah, and the people suffered therefrom in their disembodied state, until in the Lord's due time He went unto them and offered the principles of the gospel by which they could in a measure make amends.

One of the inherent weaknesses of the human mind is that of reaching after completeness. We like to feel that we can begin and end a subject of study. We are like those thoughtless students in school who seem to think that all that is known about the subject is to be found within the covers of their text book; and a reprehensible but still somewhat popular custom prevails in some of the colleges on the part of the classes who finish

the study of some book, to hold a cremation ceremony and burn up the texts as evidence that they have no further use for them; they think they know the whole thing.

We have learned the solemn truth that the gospel is greater than any book, greater than the Bible, indispensable though that volume is; greater than the Book of Mormon, great as is the mission of that Scripture, brought to the world in these latter days by the power and inspiration of God; greater than our current volume of modern revelation, for there is more to come. More is included in the gospel than all Scripture thus far written; and the living oracles are established in the Church to give unto the people from time to time the mind and the will of God in addition to what has been placed upon record with relation to the ages past. We have yet to find the first discrepancy, the first instance of inconsistency, of lack of harmony between the Scriptures that are given unto the people by those who speak in the name and by the power of the living God, and those words that are written of similar ministry in by-gone times.

What, some may ask, are we not told that we have the fulness of the gospel? Verily so. When Moroni came to announce to Joseph Smith the existence of the record from which Joseph was afterwards to translate, by the gift and power of God, the volume known to us as the Book of Mormon, Moroni declared unto him that that book contained the fulness of the everlasting gospel, as made known unto the people in their age; but "fulness" is relative, even as perfection is. Many have stumbled over that admonition of Christ, "Be ye

perfect even as your Father which is in heaven is perfect." Men have asked: How can that be? We are not like Him; we are still mortal, with all our frailties. Even those who believe in the eternal progression of man so reason, so argue, and they would make out that Christ uttered fable and fiction; for to so admonish in the face of impossibility would be nothing less. But Christ told the people in that day, and He has repeated the admonition and injunction unto us: Be perfect in the sense in which your Father in heaven is perfect. What man calls "perfection" is after all comparative. Plainly a man in mortality cannot be perfect in power nor in influence nor in righteousness, in all details in the sense in which God the Father and His Son Jesus Christ are perfect. Both of Them are resurrected men, both of Them have passed through conditions strictly analogous to those of mortality through which we are passing; both of whom have died, both of whom have been resurrected, both of whom are glorified, supremely so. In the sense in which They are perfect you and I cannot aspire to be so here in the flesh. But we can be perfect if we will in our sphere, as They are perfect in Their sphere; and perfection in the lesser is the greatest possible preparation for perfection in the greater.

So with respect to the fulness of the gospel. That expression is relative. Unto the Nephites was given a fulness of the gospel as it applied to them, embracing and embodying the fundamental principles and ordinances and blessings arising therefrom, uncounted and innumerable; but nevertheless, there is much more in the gospel, in its

possibilities, in the blessings which it holds in store, that shall yet be made known unto man. We recognize the varied offices, in the priesthood, and we know something of the functions connected with each, but there are functions of which we have not yet learned, but of which we shall learn hereafter. The powers and functions of the Holy Priesthood, as manifested in mortality today, are but as the foothills compared with the towering peaks beyond. The priesthood is eternal, and therefore when it is conferred carries with it the possibilities of this endless progression, development and expansion. When shall we have more? God grant that we receive it not until we are well prepared for it, for many of us have not yet learned to live up to what we have received, and if we receive and reject, we bring ourselves under condemnation.

I have met here and there a disgruntled one, one who is saying: Why don't we receive further revelation from God today? We are receiving it day by day. I speak of what I know when I say unto you, if ever the Church of Christ was led by a prophet enjoying communion with God, inspiration from the source of divine revelation, from heaven direct—and none of us can doubt such leadership in the past—this day witnesses that condition. I testify unto you that the man who stands at the head of this Church is the mouthpiece of God unto His people, and if we fail to heed his words, his admonitions, his instructions given unto us as they have been, and are, in love and nevertheless with firmness and with no uncertainty of tone, we bring ourselves under condemnation.

We recognize in the events of the present day the very conditions that were foreseen and foretold. Do you not remember how anxious and eager the eleven apostles were of old to win from Christ some definite expression as to when He would come? Before His crucifixion, before His betrayal, the Twelve seemed to be equally concerned, whatever may have been the personal condition of the mind of Judas, and they asked Him: "When shall these things be, and what shall be the sign of thy coming?" The Lord warned them against men who would set dates, and that warning has never been abrogated, but, on the contrary, has been repeated and emphasized. I say unto you, beware of the men who undertake to set the year and the day in which the Christ shall come, for that has not been revealed unto man. Nevertheless, Christ did give certain signs and conditions which would indicate the imminence of His coming, and one of the most remarkable was this: He told of wars; He told of the awful tragedies that should come upon the earth, and, with respect to all these, He said "the end is not yet." Then having explained further He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This Church has been preaching that gospel. It has not yet completed its commission. It was so engaged most earnestly, and is engaged most devoutly to the extent, I believe, of its means, condition, and attendant circumstances. Before the outbreak of this great conflict it maintained a standing army of approximately two thousand, a very small army compared with the

needs, but approximately two thousand men in the world, crying repentance, warning the people of the calamities that were to come, crying: "Come out of her, that ye partake not of her plagues." Many heard and believed and are here. Many heard and scoffed, and have remained. Now, not all the good were taken, and not all who were left are bad; but there were those who had faith enough to lay hold on the blessing placed within their reach, and to come out into this land of relative safety, and of great blessing, the land in which the Lord has spoken and from which has gone out the word of God unto the nations.

I would have the Latter-day Saints consider the fact that of all peoples on the face of the earth we are peculiarly interested in the outcome of this struggle. Therefore we have a sound foundation in this for our patriotism, for our sacrifice, for our efforts in behalf of this government, for our unqualified allegiance to the Constitution of the United States, which is veritably the scripture of the nation; for upon this Church has been laid the commission to preach the gospel in every nation as a witness. How can we do this when the doors of the nations are barred and bolted? To discharge this commission we must have freedom; there must be freedom of speech, freedom of the press, and above all, freedom of conscience, ever remembering that freedom means real liberty in righteousness, and not license to do wrong. Therefore we Latter-day Saints are praying, and not only in words but in deeds, that victory may attend the arms that have been taken up in the vindication of the rights of men, that we may

have access to the nations, that we may lay before them the saving principles of the gospel of Jesus Christ, and thus discharge the high commission that has been placed upon us.

This gospel is broad enough, and deep enough, and of such towering heights as to surpass the powers of the greatest mind to comprehend, and yet so simple in its fundamentals as to satisfy the honest inquiry of the child. We speak of faith, repentance, baptism, and the laying on of hands, as the first principles and ordinances of the gospel. We have gone so far as to number them—the first, the second, the third and fourth principles, and the first and the second ordinances. Are there others? Verily, verily, yes. What, a fifth? Yes, and a sixth, and a seventh, aye, and a tenth, and a hundredth and a thousandth. There is no end to the principles of truth embodied in the gospel of Jesus Christ, and yet each one is dependent upon the fundamentals, and each one grows out of those that have been given before.

May the Lord open our minds and expand our souls, and give us the desire to live up to what we have, that we may receive the more; for "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." Be we ready, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

Increased interest in the things of God—Conditions that need a warning word—Amusements conducted for money dangerous to youth—A knowledge of God and his Son

Jesus Christ the best gift that can be bestowed on children—Some dangers to provide against—The Priesthood of God the most precious thing in the world—Conservation now enjoined in all things, but let us not forget to conserve our young manhood and womanhood—Foundation of character to be laid in the home.

We approach the close of a great conference. We have come up to be fed, and we have received the bread of life. I can scarcely hope, my brethren and sisters, to be able to add anything of profit to the splendid instruction and admonition and counsel that have come to us during the sessions of this conference. I feel certain that I could not give to you any principles of the gospel which have not received some attention. With the help of our Father's Spirit, however, I should be pleased if I could make some application of the great truths of the gospel as they have been presented to us.

During the past year I have had the high privilege of going about among the people, participating with them in their meetings and enjoying with them some of the functions of the Church. I have had some little opportunity for observation. My observation is that the people of God are trying more day by day to live according to his word and to keep his commandments. The larger percentage in attendance at the conferences of the Church, as they are held in the various stakes, and in the wards of the Church, give rather striking evidence of an increased interest in the things that pertain to our Father's kingdom. An increase of attention to the various duties which are imposed upon those who hold the priesthood and also upon those

who work in the various organizations of the Church, corroborates the notion that we have that the people are in very deed trying more and more to conform their lives to the pattern laid down by the Redeemer of the world. These observations bring much of encouragement and satisfaction to the general authorities of the Church, as I am sure they bring encouragement to all of the people.

We are able to observe, however, from time to time, some few conditions that seem to deserve a warning word and a little caution, and without being guilty of painting a picture that might be considered black or gloomy, I would call to the attention of the Latter-day Saints a few things which, I think, deserve their immediate consideration and which if treated properly may bring something of increased devotion on the part of a large number of the members of the Church.

Perhaps because my work during the past ten or twelve years has been largely devoted to the young people and their interests, my heart goes out particularly to them. I never can forget them. I always see in the young the future of the Church, of the State and of the Nation. I always look to the children as the hope of Israel. They draw out from me the best that is within me and the tenderest thoughts and the greatest desire to be of service, and as I see throughout some of the stakes of the Church conditions which, in my opinion, militate against their welfare, against their growth, against their accomplishment of the great purposes that the Father of us all has in store for them, I feel that it is my duty to call attention to some of these

things in the hope that they may be rectified.

Let me give you an example: Only a week or two ago I was in one of the stakes of the Church where a bishop reported to me that within the confines of his ward a resort given over to swimming and dancing, refreshments and other forms of amusement, in attendance upon which there had been counted upon one Sabbath day more than four hundred automobiles loaded with people, and particularly young people; a resort where the children of the Latter-day Saints and the children of other good people were enticed by the things that are made to appeal to them; a resort kept and promoted by a man who has at heart no purpose except to make money and who cares not a farthing for the morals and the welfare of young men and young women; and by the way, that is not an uncommon thing in the amusements of this day. There was a time when the amusements and the entertainments among our people were conducted for the benefit of the people themselves. Unfortunately, they have now in some measure, at least in too large a measure, become commercialized, so that the only thing to which attention is paid is the making of money, irrespective of the fact that disgrace and dishonor may be brought upon those who patronize such places. The example I cite to you is, I believe, an exceptional and an exaggerated case, but I know, as you know, that there are within the Church other places that tend to lead our young people away from their duty, from the path of integrity, wholesomeness, purity, morality that our fathers and our mothers have bidden

them tread. So, my brethren and my sisters, I appeal to you to have care for your children and I appeal to the boys and the girls of this Church to live according to the plan of life that is laid down for them in this great and beautiful gospel of ours.

If we can only bring our boys and girls to know and feel the depth and the height and the breadth of this great plan of life which is given to us by the Savior of the world, they will be safe. But, are we making them feel it? Are we giving them the same firm testimony of the truth that has come to us? Are we implanting in their souls a keen desire to live the gospel as they ought to live it? We are not implanting in their hearts that desire when we permit them to partake of the amusements and the sins and the accompanying dangers that come to them from the world. When we let them think that it is more important for them to be in fashion and in style than it is for them to keep the commandments of God we are giving them the opportunity of straying away and of becoming estranged from these great truths and from this great plan of life and salvation. And so I tell you, my brethren and sisters, that there never was a time attendant with greater danger to the youth of Israel than the present time. There never was a time when there were more allurements for them to be led away from the truth. There never was a time when it was harder to make boys and girls believe and feel that the greatest thing in their lives is the gospel, than today. That is my observation. It is my conviction. And it needs all of our courage, all of our strength and considera-

tion and attention to keep our boys and girls in the path of truth.

I am not ashamed of the gospel of Jesus Christ. I am proud of it. Never was my heart so lifted up in just pride, I think, as it was in this great assembly yesterday when the President of our Church bore that striking testimony of truth that went into the soul of every man and every woman who heard him. I am proud to be identified with this great work. I am proud to bear the name of Jesus Christ. God help me to be worthy of it. I want you, my brethren and sisters, to teach your boys and your girls to be proud of that name, prouder of it than all else in the world that may come to them. It is their salvation. They may hanker after the things of this world, they may spend their lives in trying to attain the comforts and the luxuries and the riches of this life, but I tell you, in the name of Jesus Christ, they will die in spirit if they do not have the gospel of Jesus Christ in their hearts, and all their lives will have been spent in vain, and all their possessions will be as naught and their whole lives will be one great regret and one great sorrow to them.

Therefore, let us give to these boys and girls of ours the testimonies of the truth that we have. Let us be careful of them. As President Lund said in his address, let us have confidence in them, but let us not abuse that confidence. Boys and girls need care. They have not arrived at the age of maturity that enables them always to act wisely for themselves. They need direction, they need supervision, particularly in their play. They can not always be trusted to do the thing that is best for them

when they are on their own responsibility.

If I may without giving offense, I should like to suggest to some of you fathers and mothers that you be careful about giving to your boys and girls the unrestricted, unsupervised use of your automobiles and your conveyances. Time after time, as I have traveled over our roads in the night time have I seen automobiles loaded down with boys and girls in positions that would have shamed their parents and that will some day be a shame to them. I tell you we need to be careful. We need to have charge and concern of these precious souls given into our care and our keeping, and that need is only emphasized by modern times. Thousands and thousands of the boys have been called away from the farms. The farmers will be obliged to hire transient help. Hundreds of men will come to our homes in order to do the work that has to be done. We shall welcome their aid, but we will beware of their influence. Let me caution you, let me caution you never to permit your boys and your girls, if you can help it, to associate with men and women whose influence you are not sure is good.

And I want to say to my brethren, my younger brethren, those young men who are now just approaching the prime of life, that it is incumbent upon them that they learn to appreciate the priesthood of God. Thousands of them have had this holy priesthood given to them. Some think that it is cheap because it comes to so many. I tell you it is the most precious thing in this world, and if you will only come to appreciate it and know its full meaning, you will agree that it

exceeds in value all else that has ever been given to you, and it will be of greater strength and greater joy and greater satisfaction to you than anything else. Boys appreciate the priesthood of God. It is an honor to be a deacon. It is a high honor to be a priest and to serve in the various functions which are given to that order in the priesthood. It is a great and mighty and ennobling honor to receive the holy Melchizedek priesthood and be ordained an elder. Never do one thing in your lives that will degrade you in that priesthood. I believe that no one can receive that priesthood and fail to honor it, without being held accountable in the sight of our Father. Indeed I sometimes think it would be better if some who have lightly thrown aside this great high privilege and honor and opportunity and authority that has come to them if they had never received it. Their condemnation, I fear, will be all the more severe.

We are talking a lot now about liberty bonds and we are talking a great deal about conservation of food, and saving wheat, and saving all the products of the land, and it is well that we should. We believe in it. We know it is necessary, but I want to say to you, my brethren and sisters, that there is nothing in this wide world that we need to conserve quite so much as the manhood and the womanhood of the nation. Talk about the value of wheat, talk about the value of war munitions, they don't compare with the men, and the women, too, who go to make up the state and the nation. You can not have a great nation without great men and women, and while it is not possible for every one of the citizens of a

great nation to achieve high places of distinction, this I always remember, as was once said on this subject by a great writer, that while we may not all be Washingtons, we can all be such men and such women as will uphold and sustain a Washington in the path of duty and the way of glory. We can all teach our sons and daughters the fundamental principles that underlie true citizenship, true honor, true loyalty, and let me tell you that the place to teach loyalty, as we sometimes say about charity, begins at home. The place to teach all boys and girls the value of citizenship and the value of being loyal and honorable in their duties and obligations to state and country is at home by teaching them to receive and honor and obey the people who are placed to preside over them. Never say a word that would detract from the influence of the bishop or of the president of the stake or of any of the elders of the people, and I promise you your boys and your girls will be good citizens of the land.

God help us, my brethren and sisters, to be true to our obligations. Help us to be true to the high name that we bear. God bless us that we may indeed be the Church of Christ, that we may have his Spirit to go out from our midst among our fellows in the land to convince them of the greatness and the efficacy of the work in which we are engaged. And help us to so live that the sermon of our lives may preach the word of God to the whole wide world, is my prayer, in the name of Jesus. Amen.

Elder Horace S. Ensign sang a sacred solo: "The Shepherd King."

ELDER RICHARD R. LYMAN.

Vivid impression of the teachings of President Joseph F. Smith—Appreciation of the doctrines and principles of the Gospel as taught by a Latter-day Saint mother—Prayer the strongest factor for good that can come into the life of a boy—A desire that the speaker may merit the love and friendship in some degree the Latter-day Saints had for his father, the late President Francis M. Lyman.

It is new and strange for me to occupy this place. I wish President Smith, in his eloquent and forceful way, had spoken during the few minutes left for me, and had given me six months in which to prepare a few remarks.

While in Tooele recently I visited the same church building and saw the same seat in which I sat as a child many years ago and listened to the powerful and eloquent words of President Joseph F. Smith. Such was the impression he made that I remember what he said then as clearly as I remember what I have heard him say at this conference. From that time in my childhood to this hour I have heard no public utterance of his that was not thrillingly eloquent. Can you wonder then that, being new in this position, I wanted him to speak in my place?

Who am I? Why should I be here? My life, my work, my attention have been directed almost exclusively to educational work. I have not done service as a regular missionary. I do not stand before you, therefore, as a preacher, but merely as a "Mormon" boy and all I can do is say a few blunt words in defense of my religion and my people, as I have done during my

college life and at other times when separated from you—my people.

I, too, am pleased to bear testimony to the truth and divinity of the remarks that have been made at this conference. The words of Brother Stephen L. Richards concerning the welfare of our sons and daughters—our most precious resource—made a marked impression on my mind. Seven years of my life have been spent in eastern colleges and during that time, separated as I was from my kindred and from the Church, I had nearly all the temptations to resist. The teachings of the Church and the training of my good “Mormon” mother gave me strength. I prayed as she taught me to pray, I believed in God and in his guidance, I began every day’s labor with an earnest prayer for help, I closed each day with an expression of gratitude to my Heavenly Father for his guidance. Thus was I able, when surrounded with temptation, to make my life conform with the teachings of the Church and to live in accordance with the wishes of my excellent parents.

Prayer, as I see it, is the strongest factor for good that can come into the life of a boy. Unfortunate the youth who has to face the temptations of the world if in his childhood he has not learned to pray. If your soldier son learned this childhood lesson at your knee, rest assured his faith in God will keep him clean. If he returns he’ll do so in the strength and majesty and power of his clean manhood. If he gives his life to the glorious cause of human liberty he, by so doing, adds undying luster to your family name.

I have never been sufficiently

conceited to think that I deserve to stand in this sacred place that was occupied so recently by my distinguished father. His heart is aglow with delight, if he knows with what intensity many of you have expressed your congratulations to me for his sake. My fondest hope is that as a member of the Council of the Twelve I may merit in some degree the precious love and friendship you had for him.

May our heavenly Father make us better and happier from day to day, I pray in Jesus’ name. Amen.

PRESIDENT JOSEPH F. SMITH.

I do not purpose to detain you long, but my mind has been particularly awakened on one or two subjects which I would like to call to the attention of this vast assembly of Latter-day Saints.

THE CRIME OF ADULTERY AND UNCHASTITY

I wish to announce to you and call to your attention the fact that the next to the greatest sin and crime that can be committed, and for which the penalty in the law of God is just the same, is the crime of adultery and unchastity. Sometimes we hear rumors and reports from various parts of our country that are heart-rending and awful if they are true, and that is in regard to the lightness in which the principles of chastity are held by some of our young people, and in some respects are lightly passed over by those who ought to be teachers in regard to these principles, and who ought to instil into the hearts of the youth the principles of virtue and of chastity.

The Lord Almighty affixed in the law of Moses the penalty of death for the crime of murder or the shedding of blood, and the Lord Almighty affixed the same penalty of death upon the crime of adultery and unchastity. I hope that the Latter-day Saints will hold in mind the fact that there is no greater crime that men and women can commit, except the crime of murder itself, than that of adultery and unchastity; and let this be a precept to be taught and instilled into the minds of our children, and to our children's children henceforth, with all earnestness and fidelity on the part of those who are called to be watchmen upon the towers of Zion.

WHAT IS LIBERTY?

We have been talking, and we do talk very much, about this wonderful, this glorious, this most choice principle of liberty, for which we are willing to sacrifice all that we possess in a worldly sense, and that we are also willing to add in that sacrifice our own lives to defend it. What is it? What is this liberty for which we are willing to fight, for which we are willing to sacrifice life and all that we possess in the world? Let me tell you. It is simply the liberty of all mankind to worship God in righteousness; that is what it is; for all mankind to have the liberty to do right, the liberty to do good, the liberty to pursue happiness, in honor, in virtue and in uprightness. But it cannot for one moment descend in any degree to license or to infringement upon the rights of others. No man has any liberty to impose upon his brother, to rob or to steal, to lie or to bear false witness, or to injure or wrong his

fellowmen. When we are talking of this great and glorious principle of liberty it is that we may be free to worship God and to love him with all our hearts and minds and strength, and to love our neighbor as ourselves, and to protect the principles of virtue and honor throughout all the world. That is the liberty that we are looking for and that we are willing to fight for.

We are not trying to defend the liberty of mankind to be drunken, to be debauchees, to advocate crime, to interfere with the rights of others. This is not liberty. The law of nations, as well as the law of God, prohibits it, and it cannot exist except it exist contrary to the laws of righteousness and contrary to the principles of liberty that we are willing to fight for and that we are striving for.

GOD NEITHER DESIGNS NOR IS THE CAUSE OF WICKEDNESS AND CRIME

I do not want this congregation, or any of the congregations of the Latter-day Saints, to conceive the idea, or to entertain it for one moment, that the true and living God—the Father of our Lord and Savior Jesus Christ—who so loved the world that he sent his Only Begotten Son into the world, to bleed, to die, and to be sacrificed for the sin of the world, the Father of our spirits, he who loves his children, is in any degree responsible for the carnage, the bloodshed, the crime and the infamy that is today being perpetrated because of war, or any other cause, throughout the world. God is not responsible for it. I want you to let this sink into your hearts and remember it. God does not design wickedness or crime in the midst of his children, neither is he the cause of it. One of the apos-

bles said: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil; neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed." The Lord God Almighty has no pleasure whatever in the nations of the earth contending one with another and destroying themselves. All this is contrary to the will of God, contrary to his purposes, and contrary to his love, and to the very nature of the true and the living God. He loveth his children; he desires them to have life everlasting and not death. I pity the expressions that I have heard so many times in the public print from ignorant preachers and some poor mothers whose sons have been sacrificed at the front: "Why does God permit it? Why has God permitted my son to be slain? Why does God permit the war that is existing today in all the nations of the earth?" The answer is: Because the nations of the earth, together with their leaders, exercise their freedom, the freedom of their agency, to pursue their wicked course, which results in war and in the death and destruction that is being perpetrated today throughout the nations of the earth. The Lord has no pleasure in it, and I do not want the Latter-day Saints to conceive the idea that God is responsible, or to charge him with the crime of desiring the destruction of his children. It is not true!

GOD LOVES AND IS THE AUTHOR OF
RIGHTEOUSNESS AND PEACE

I just wanted to say those few words to the Latter-day Saints. The Lord loveth peace. The doc-

trine of the Savior of men was "Peace on earth, good will to men," love, love unfeigned. The greatest of all the commandments that was ever given to the children of men is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." If in the central nations of the earth this spirit of love had existed, this principle of the gospel of Jesus Christ; if this glorious admonition had been taken to heart by the rulers of those nations, there never would have been any war, there never would have been any bloodshed, there never would have been the devastation and ruin and evil conditions that exist today. It is because the people of the world have not the gospel. It is because they do not obey the truth. It is because they have not Christ, and therefore they are left to themselves, and the results that we see are the consequences of their own misbehavior and of their own wicked deeds.

CLOSING ADMONITIONS

I thank you, my brethren and sisters, for your attendance at this conference. You have shown your integrity, your love for the work in which you are engaged, your respect for this great occasion of meeting together on the 6th of April, in commemoration of the day on which the Church of Jesus Christ of Latter-day Saints was organized. We want you to continue to entertain this faith, this confidence, this love, this deep interest in the work in which you are engaged,

that at every recurrence of this occasion, and of the semi-annual conference of the Church, you may be punctual in attendance at the conferences and show your willingness to uphold and to sustain the work throughout all the country where you dwell.

I feel to extend my gratitude and my thanks to my brethren who have spoken the words of truth and of righteousness, and who have given exhortation that an angel from the presence of God could not have given more clearly, more intently and fervently from the heart than our brethren have given it to you during our conference. Let us prize their words, their admonitions; let us hearken to their cautions, to their warnings, and to their exhortations to us to observe the principles of the gospel of Jesus Christ, and live like Latter-day Saints—more especially like Latter-day Saints than like some “Mormons” live. I want to say to my dear Brother Richard, when he speaks of that mother of his and calls her a “Mormon” mother, he means well, but really she was a Latter-day Saint. I knew her. (Laughter.)

I also desire to express my pleasure and gratitude and thanks to those who have made music for us, our soloists, our singers of duets, the choir, and the leaders of our music. We thank them for their

efforts, and we rejoice and enjoy exceedingly their harmony, for it is a part of the gospel of Jesus Christ, and the true spirit of worship. We will now sing, “The Spirit of God like a fire is burning,” and this semi-annual conference of the Church of Jesus Christ of Latter-day Saints will be adjourned for six months.

The choir and congregation sang: “The Spirit of God like a fire is burning.”

The benediction was pronounced by Elder Joseph C. Bentley, President of the Juarez stake of Zion.

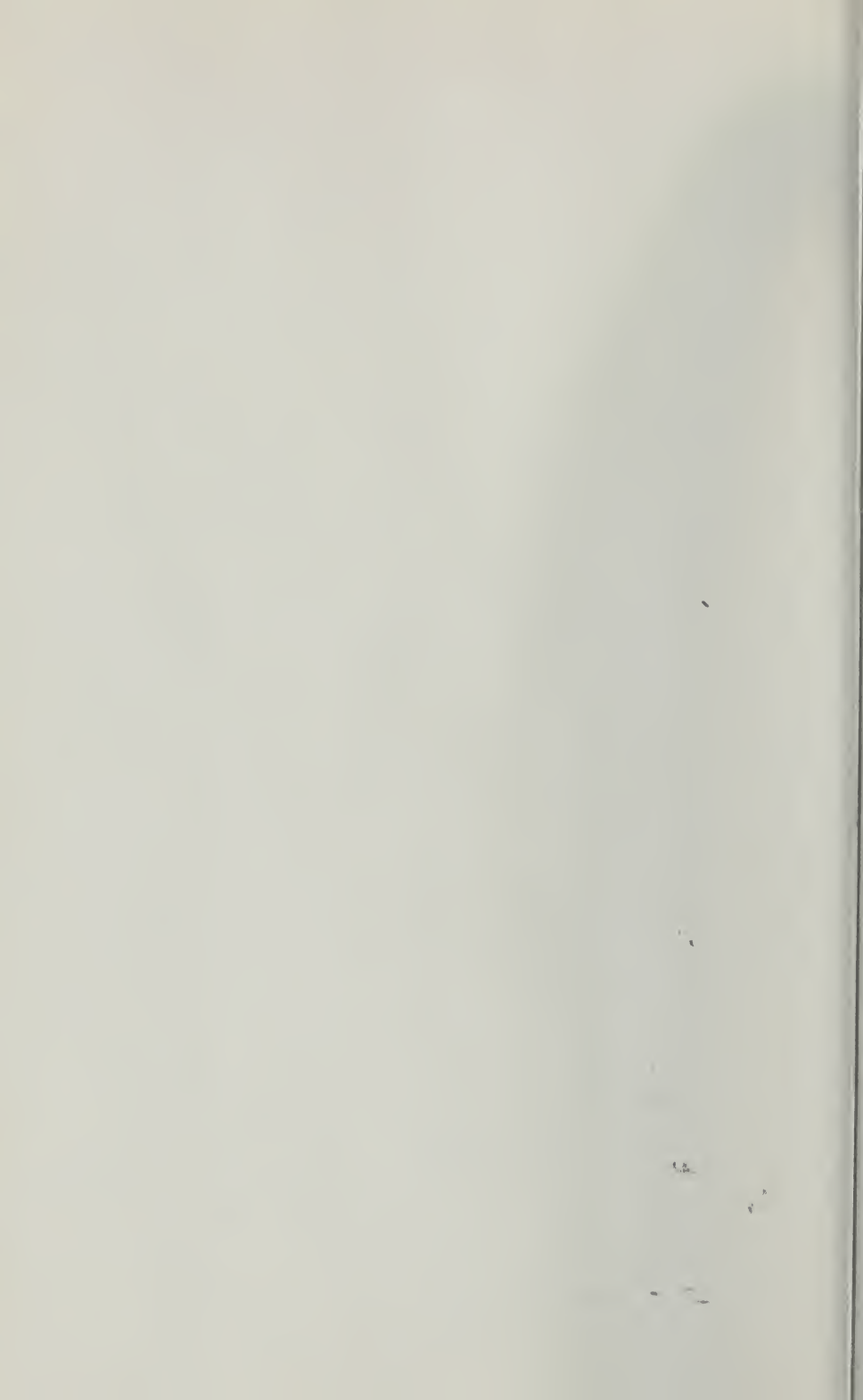
Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing in the Tabernacle. Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Otterstrom, assisted by Clarence Cramer; and in the Assembly Hall and by the Bureau of Information, by Elders Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.

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